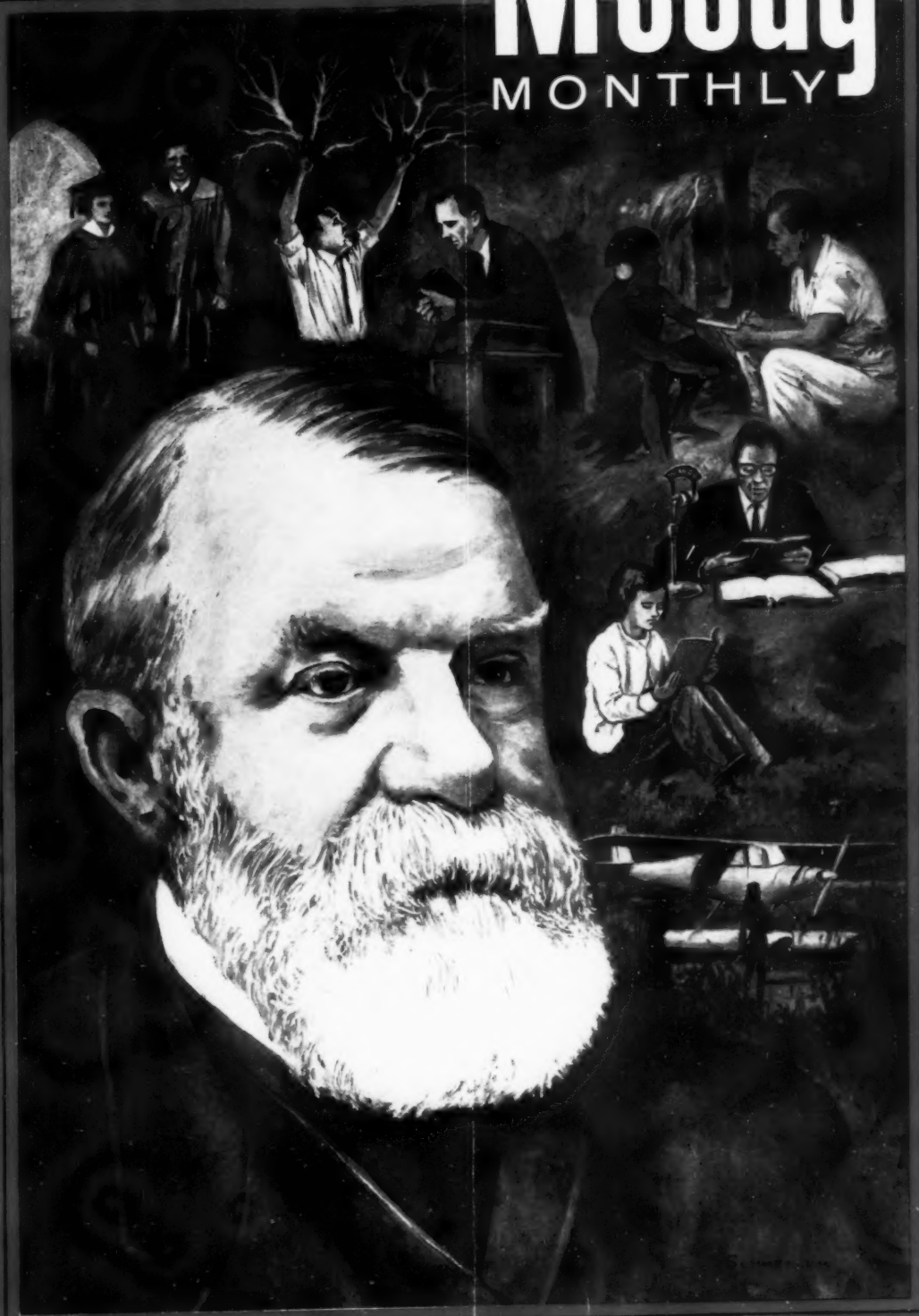


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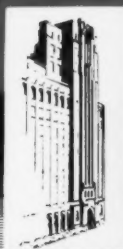
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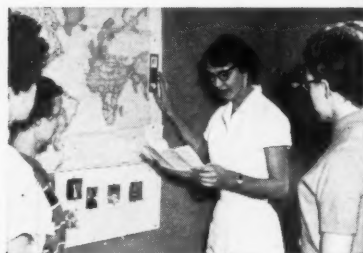
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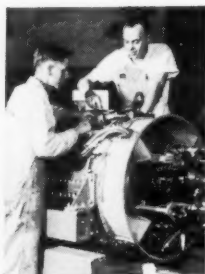
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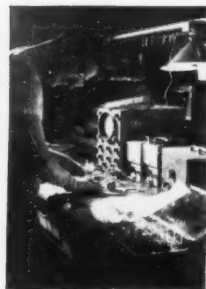
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## footprints of blessing

**C**AREFULLY you close the storm door behind you. A cold wind circles the corner of the house, dusting new snow around your feet. You turn to face a chilly world of white.

The familiar landmarks of your own front yard are gone—the lowest step, the curving walk, the deceptive curb with its drop-off into snow far over the tops of your galoshes.

Soon the scrape of shovels will begin, transforming this drifted plain to a place of paths and certainty. But now . . . ? You look across the street. And you know you'll never reach your neighbor's house without wading knee-deep through snow.

Then you see what you had missed before. A scant three feet away are footprints, half hidden but unmistakable, leading across the street hard by your neighbor's house. Some one has gone that way before! So you strike out boldly, trying to match each step to his.

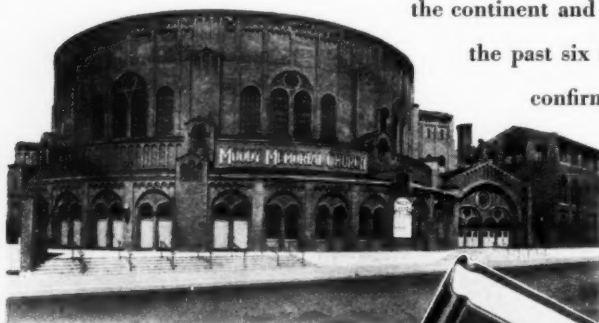
More than any of us know, we walk in footprints others have made—the heritage left by godly men and women.

How thankful we should be for the footprints of example. Remember how faithfully mothers and dads gathered the chil-

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dren for family worship, bundled each youngster off to church and mid-week service and, throughout the week, lived a life of love and righteousness and faith in Christ? Because of them, it was perfectly natural and right to try to set the same high standards in your own home.

Thank God for the footprints left by sacrifice. The Bible you carry, the very right to carry it, the freedom to worship when and how God leads, all these were purchased at the price of hardship, pain and blood. Blessed footsteps, every one!

Think of the great Christian books, the schools in which we train our youth for dedicated service, the mission boards and other groups which carry on Christian work at home and overseas. The church where you find fellowship, the hymns and gospel songs you sing, the Christian broadcasts and films and conferences—all these are footprints laid down by men of vision.

How many men have shared in laying down the footprints we use today! Across the snows, the stony fields, the deserts of time they have gone, footprints of the great . . . footprints of

• • •

The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *Saints* for their holiness, *believers* for their faith, *brethren* for their love, *disciples* for their knowledge.

—Thomas Fuller

• • •

heroes unknown to men: Moody, Finney, Spurgeon, Grandma Bascom and Brother Plumb, Wesley and Wycliffe and Lucky Baldwin, Savonrola, Paul and Job and many, many more. What a host has gone before us!

Why do their footprints mean so much today? Because, in spite of fire and sword and trials of daily life, their makers walked with God. And so their footprints trace paths of faith and righteousness or help to ease the Christian's walk today with encouragement and blessing. Small wonder that God poured out blessing through their lives not only for their own times and children but for ours.

Will we be footprint makers? The answer lies not in our strength or wisdom, but in how closely we walk with God. The God who made their lives a blessing still lives and makes the steps of those who walk with Him footprints of blessing.

Moody Monthly

# MOODY MONTHLY

The Christian magazine  
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combined with *Prophecy Monthly*

Volume 61, No. 6

February, 1961

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## MISSIONS

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"Let us be sure that whatever we have done, if the gospel is not truly and powerfully preached, we are not fulfilling God's command. While some may have to give a large portion of their time to such services as education, medicine, and agriculture, these things have their importance in providing the opportunities for the presentation of the Lord Jesus Christ and His gospel. And, to be most effective, such a presentation ought to be done, at least in part, by the educator, the doctor or nurse, the agriculturalist."

"In the missionary activity of the Church, there is no substitute for devoted commitment to the great doctrines of real Christianity, warm love for the souls of men, clear testimony as to the gospel, godly living as an example; in short, there is no substitute for a dedicated and taught Christian full of the Holy Spirit."

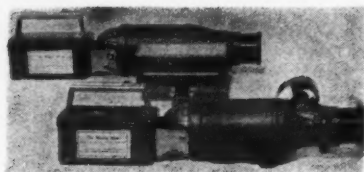
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## This Month

OF CENTRAL IMPORTANCE in this anniversary issue is the sixteen-page section, "Citadel for Christ," commemorating the seventy-fifth anniversary of Moody Bible Institute.

In this special section, Russell Hitt tells the amazing story of the Institute . . . its unique and far-reaching work, how God has used it through the years, what it is doing today, its vision for tomorrow. Mr. Hitt is editor of *Eternity* magazine, author of the Nate Saint biography, *Jungle Pilot*, and for some years was associated with Moody Bible Institute.

IN "THE CHANGING SCENE," six men well qualified in their respective fields discuss major areas in the Christian community and the changes that have taken place in the last seventy-five years. Here's a thoughtful appraisal well worth your reading.

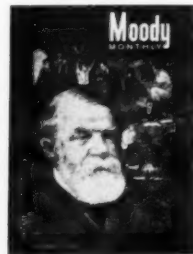
"REVIVAL FOR TODAY" is one of the last messages given by Dwight L. Moody. In this, Mr. Moody demonstrates again his genius for leaping the bounds of his own age, for what he says here is as pertinent for our times as if it were spoken only yesterday.

"FOR SUCH A TIME AS THIS" is a straight-from-the-shoulder word from Robert A. Cook as to your importance as a child of God in these crisis times. It's difficult to read Dr. Cook's articles and ever be the same again—and this is no exception.

GUIDANCE IS GIVEN for the one most important task of the Christian in Ray Johnson's searching article, "How to Talk to Others about Christ." Mr. Johnson, author of the tract, "Here's How!" and head of Life Messengers, Seattle, Wash., helps you to point others to Christ.

One closing word: for home Bible students there's our chapter by chapter study of the Gospel of John; and for youth of whatever age there's "Court Witness," a good fiction story with a seasonal flavor.

The portrait of Dwight L. Moody is shown against a background symbolizing the many ministries of Moody Bible Institute.



Moody Monthly

## Pray for Your Missionary

As I think back over my time spent on the various mission fields of earth, I come to you at home with this earnest plea: *don't forget to pray for your missionary.* Those whom your church has sent out to the ends of the earth as your-missionary representatives—those to whom you have promised your prayerful support—are your first and most important missionary responsibility. Please pray for them. They are counting on you.

*B. L. Pierre*  
President, World Vision, Inc.

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## LETTERS

### Why Not Tracts?

Why do Christians disdain tracts? Is it a lack of zeal or pride or an inward reluctance?

Did you know that John Wesley organized 160 tract distributors in 1757 which literally reformed the Lord's Day habits of the entire city of London?

... that every phase of the great Protestant Reformation in Europe was preceded by an immense tract effort that almost turned the world upside down?

... that among the most precious items of cargo of the Mayflower were Pastor John Robinson's tracts?

... that John Wanamaker, while Postmaster General of the United States, carefully selected gospel tracts for distribution to those with whom he came in contact?—C. L. Thompson, New Lisbon, Wis.

### Home Study Comments

I would like very much to keep up with the twelve chapters of "Life Through Believing." I know it will strengthen me in my Christian life.—Mrs. Hubert Smith, Aurora, Ill.

I found it a most interesting and helpful study on the Gospel of John—hope to continue all twelve tests.—Fern Carlson, South Bend, Ind.

I want to thank you for these most helpful lessons. What a blessing it has been studying it this month.—Emily Stuart, Los Angeles, Calif.

### Prohibition and Politics

It is unfortunate that MOODY MONTHLY failed to recognize the existence of a Christian political party with a Christian program to be administered by Christians. Christians can vote for Christian convictions by voting for candidates of the Prohibition Party.

I failed to see even a news item in MOODY MONTHLY that one of the great evangelical leaders of today and one of the founders and a past president of the NAE was nominee of the Prohibition Party for the office of President of the United States.—Harold E. Sperr, Rochester, N. H.

### A Small Party

I read the article right away on "A Christmas Party with a Purpose" [Dec. 1960], and I would like to give one on a much smaller basis in my home with just a few of the children's friends. We would not have a choir or clowns or such for my place is small.—Neva Schmidendorff, Toelee, Utah.

February, 1961

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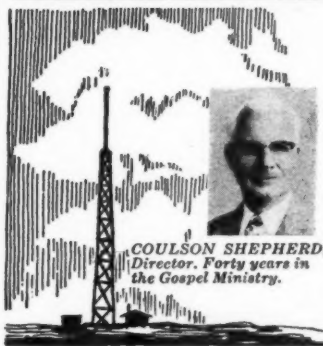
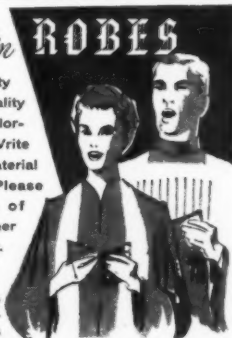
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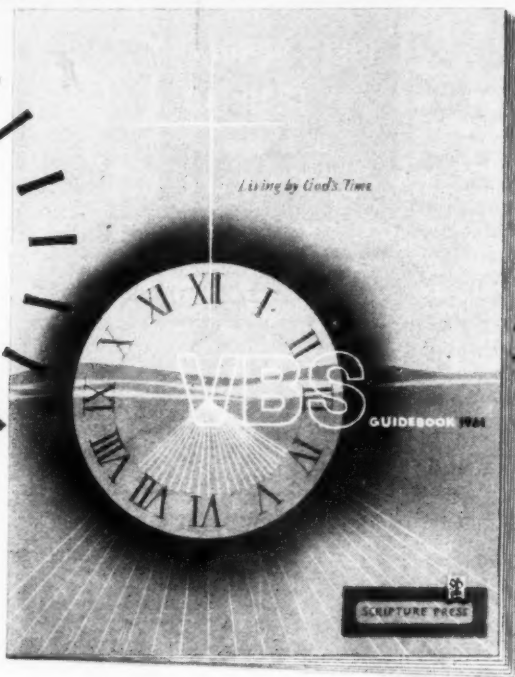
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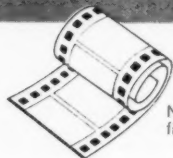
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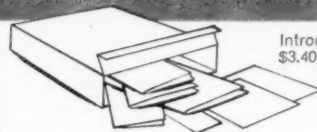
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# report

The month's WORLDWIDE NEWS in brief

High Court Faces Religious Issues • Baptists Deal with Touchy Problems

## SUPREME COURT TO TAKE UP RELIGIOUS CASES

In the wake of an election year when the church and state issue demanded much of the public's attention, the Supreme Court of the United States finds itself facing a barrage of cases in which religion plays a prominent part.

At least 26 of the 450 cases of the current docket of the Supreme Court have some bearing on religion. Among these are: the reading of the Bible in public schools; "blue laws" prohibiting business and commercial activities on Sunday; laws requiring the observance of religious holidays, such as Christmas and Easter, in public schools; distribution of information concerning contraceptives; and the case of a man in Maryland who has been denied the right to serve as a notary public because he is a declared atheist.

In one unusual case, the Hutterites—a religious group believing in communal living and common ownership of worldly possessions—have appealed a ruling of the Montana courts that their organization should be taxed as a corporation, on the ground that their possessions represent religious property.

## STATE CONVENTIONS FACE THORNY ISSUES

Typical perhaps of thorny problems facing all of the large denominations, plus many of the small groups, Southern Baptist state conventions meeting in 28 cities came up against such touchy subjects as dancing, fraternities and a restaurant opened on Sunday.

At least nine conventions gave their prayerful support to President-elect

In West Berlin the 500,000th placard of the Christian Poster Service is mounted by founder Heinrich Brosholm. Seeking to present the word of God directly to the public, evangelical streetcar workers have helped to extend the work to other countries. Religious News Service.



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John F. Kennedy, and in doing so several reminded him of his campaign promises to honor separation of church and state.

The dancing issue in Virginia was referred to a large committee, including representatives of Baptist colleges in the state. South Carolina Baptists voted by a narrow margin that Furman University might keep its social fraternities.

Tennessee refused three times to act directly on admitting Negroes to its colleges and hospitals, none of which admits them as students or patients. It left the individual decision up to the trustees. North Carolina did the same with regard to its schools. But in Kentucky, Baptist hospitals were instructed to admit patients without regard to race.

Tennessee also left up to hospital trustees the touchy question of whether restaurants on hospital property may remain open on Sunday.

## THE CATHOLIC IMAGE

A Roman Catholic layman in a recent article suggests that his church has failed to convey to non-Catholics the true picture of the Roman Catholic Church.

Donald J. Thorman, writing in the National Catholic Action weekly, *Our Sunday Visitor*, said that Catholics have "failed to project the true image of the Church to a large segment of our fellow Americans."

In the article, "Lessons from the Election," Thorman outlines two steps for Catholic laymen to take to correct the picture:

(1) The Church must impart the true image of the Church to all Catholics, especially those out of school, and

(2) The adult Catholic must make use of many sources of information available to him to fill in the empty spots in his knowledge of the Church.

"Our work is cut out for us at least during the next four years—and beyond," the article concluded. "We must first of all learn for ourselves what the Church is. And then we must communicate this image to our non-Catholic friends."

## DRAMATIC BIBLE BROADCASTS

Dramatic Bible stories with sound effects began earlier this year on several U.S. and Canadian radio stations. Bill "Atom Bill" McGarrahan of Hollywood, Calif., whose living Bible presentations have received publicity in *Life*, *Time* and *Newsweek*, began a 30-minute program called "World Kids' Crusade."

These missionary news broadcasts

Moody Monthly

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will be aired each Saturday and will feature authentic taped songs and interviews with foreign young people and missionary personalities.

Announcement of the new program came from Dr. Jack McAlister, director of World Literature Crusade. Director of the World Kids' Crusade is the Rev. Cameron Wilson, who also will issue a monthly picture newspaper in conjunction with the broadcast, *Kids Read*. WKC headquarters is in Studio City, Calif.

## SEMINARY ENROLLMENT DOWN

Seeking to explain the decrease in enrollment at six Southern Baptist seminaries from 5,000 in 1959 to 4,809 in 1960, Sydnor L. Stealey, president of Southeastern Baptist Theological Seminary at Wake Forest, N.C., attributed it to: a decrease in ordination of ministers; fewer ministerial students in college; expiration of the G.I. bill; stimulation of the national school system toward science and business; failure of homes and churches; secularism of society.

Stealey suggested that seminary faculties should be placed on prayer lists. "Our schools and faculties need prayers more than they need criticism," he said.

## QUOTES

• **POSUN YUN**, President of Korea: "We must have in Korea today quality Christians. I am not primarily interested in the quantity. We have a large number of Christians today, but my observation is that the Christians of years ago were quality Christians. We lack them today and we must have more quality and less concern about quantity."

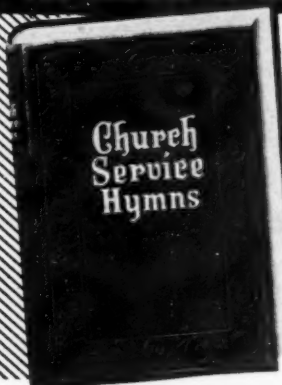
• **DR. RAMSEY POLLARD**, president of the Southern Baptist Convention: "Baptists ought to stand up and be counted in this day and time. I'm not worried about what other people think about Baptists, but I am concerned about what God thinks about us. When the godless people of this county and state start patting Baptists on the back, that's when we had better get on our knees and start praying."

## BULLETIN BOARD

**FEBRUARY 17:** 1961 World Day of Prayer will be observed by evangelicals, sponsored by the National Association of Evangelicals, 222 E. Willow Ave., Wheaton, Ill. Theme: "A Sower Went Forth." Materials, [Continued on page 79]

February, 1961

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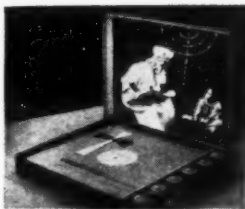
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# EDITORIALS

## A Significant Anniversary

Moody Bible Institute thanks the Lord for seventy-five years of His guidance, His blessing, His Presence. God has wrought wondrously through the years. He has provided His servants to fill responsible positions, including those who comprise the board of trustees and the administration of the school. Through the years the Lord has brought dedicated children of His to teach and to carry on the Institute ministries. Our Heavenly Father has provided the wherewithal to do the work: land, buildings and other physical necessities.

Utterly dependent upon God, without the human support and guarantee which many institutions deem necessary to their origin and maintenance, the Institute has proven again the faithfulness of God. The Lord Himself has raised up a great host of praying friends who have, under God, wrought righteousness, obtained promises and brought glory to the Saviour.

There is another great blessing from God for which the Institute has reason to be most thankful. There are literally thousands of alumni scattered all over the world who love the Lord, love the Book and love the Institute. The greatest joy which comes to us at the home base is the fact that God is with these former students; He is using them. Many of them labor in places, both at home and abroad, which ease seeking and prestige demanding flesh would never choose. But dedicated to God and earnestly and deeply believing the Word of God, these former students are pouring out their lives as a sweet perfume to God. They have learned that the praise of man, and man's standards of judgment are not to be the final criteria. It is the judgment seat of Christ, it is the importance of things eternal, it is the glory of God which motivates them. We have reason to know, we have met them, we have visited them, we have seen what God is doing through them. God bless them.

So, as we stand at the seventy-fifth milestone we thank God and take courage. Humbly before the Lord and depending upon His strength, we pledge ourselves to go forward with Him. True to the Lord, true to the Book, true to the purpose which called the Institute into being—these continue to be the principles which guide us. Continue to pray for us.

## "He Shall Come Again"

Considerable comment was made about a year ago on the results of a Gallup Poll which indicated that 74 per cent of the American people believe there is life after death, and that 55 per cent believe that the Lord Jesus Christ will return to the earth. We have noticed a few references to this report which seem to take hope that the nation's spiritual condition is not as bad as some make it out to be. In our judgment it is precarious, to say the least, to blind ourselves to the lamentable moral and spiritual condition of our country because of these figures.

Belief in the return of Christ, as important as it is, does not necessarily brand a man as a Christian. Muslims believe in a distorted doctrine of the return of Jesus; they will even show you the pinnacle on one of the mosques of Damascus upon which He is to descend. Nor does the affirmation of belief in Christ's return mean that a man is living as a Christian should live.

That a little over 50 per cent of Americans say they believe the doctrine may mean little more than that the sound teaching they may have had years ago is still with them. We are not decrying that such a belief persists,

but we are aware that it may be academic or even an almost unconscious reaction based on an idea almost forgotten.

The acid test of genuine belief in the return of Christ is the difference it makes in our living now. There is little in our nation to indicate that a majority of us are living with the possibility before us of the ringing down of the curtain and the answering to God for the deeds done in the body. How much is the doctrine influencing the way you are living today, Bible-believing Christian?

## Honor To Whom Honor Is Due

Dwight Lyman Moody was born 124 years ago. The impact he made on the world of the nineteenth century still abides. Though comparatively few now are able to say that they saw or heard him, his life and ministry still have a remarkable influence on men today. Converts from his campaigns, revivals which changed the living habits of great metropolitan centers and even of nations, writings by him and about him and institutions which he founded or helped to found all serve to keep his figure before us.

What was the secret of his life? It was not to be found in his origin. It was not in his formal education. It was not because he had at his disposal all the modern means of communication and conveyance (though we recognize the advance in his day as compared to the early days of the nineteenth century). It was not in oratorical gifts (though he knew how to speak to the masses). What is the answer?

There are undoubtedly many reasons for the impact of his life. Granted, he came to the kingdom for such a time, that he had capacities which when surrendered to God, God could use. But there must be more.

Dr. Reuben Archer Torrey, Sr., who was as close to Mr. Moody as any, used to give a message on the subject, "Why God Used D. L. Moody." His answer was seven-fold. Mr. Moody, he pointed out, was: (1) a fully surrendered man; (2) a man of prayer; (3) a deep and practical student of the Bible; (4) a humble man; (5) he was wholly free from the love of money; (6) he had a consuming passion for the salvation of the lost; (7) he was definitely endowed with power from on high.

Without for one moment denying Dr. Torrey's seven excellent points, may we suggest that in terms of the irreducible minimum, the essential reason why God used D. L. Moody was the startlingly simple fact that he meant business with God. That is why the Bible moved him. That is why he met God for God's endowment of power. That is why he wore himself out to reach souls.

You recall the word which moved him so greatly: "It remains to be seen what God will do with a man who gives himself up wholly to Him." And his answer was, "Well, I will be that man."

Lord, do it again.

## The Other Side of the Question

In *The Saturday Evening Post* for September 17, 1960, Dr. Mario Pei, Professor of Romance Languages at Columbia University, writes a guest editorial on "Why Do So Many Americans Apologize for their Country?" Dr. Pei decries the change in attitude on the part of Americans between his arrival in the United States in 1908 and the present day. Early in the century, he says, "We had a strong attitude of national pride, we were ready to defend our country even though we had short-comings . . . today



the mood of many Americans is one of contrition. They tell us, far from expecting gratitude from those we help, we must make amends for the fact that we are in a position to help them. The obligation, it seems, is on our side, not theirs."

There most certainly is a place for repentance; may God deliver us from a brazen, conscienceless attitude which pretends that it is perfect. On the other hand, Dr. Pei is making an important observation. Just as it is possible to err by refusing to take the humble position of repentance, so it is also possible to go to the other extreme—repenting for that which does not need repentance.

These thoughts led to our thinking about the rash of confessions concerning fundamentalism, concerning simple and childlike faith in what the Bible says, and even concerning the Church as a whole.

Surely it is possible to be a nasty fundamentalist, just as it is possible to be a nasty something else. But a nasty fundamentalist does not prove that it is wrong to have convictions concerning the great basic truths of the Word of God. It may only prove that the fundamentalist is a dyspeptic or that he never was genuinely converted.

It is possible that some Christians are content in their ignorance. They may disdain scholarship. But who is to say that there are not scholars today who give plenty of reason for God's people to be suspicious of them. Intellectualism is a poor substitute for the warmth of the gospel and the power of the Holy Spirit. And we do not impugn true scholarship in making this observation.

Granted, too, that the Church has its weaknesses. But where would we be without the Church? Self-analysis, self-judgment, genuine repentance are always in order so long as we come short of the glory of God. But God is not through with the Church yet. The best is yet to be. And the fact of the matter is that the gates of Hades shall not prevail against it.

It is well to remind ourselves that God's power is felt by the sons of men through the operation of His Spirit in and through the Church. The Church living in the power of the Holy Spirit and heralding the unadulterated Word of God is still as fair as the moon, as clear as the sun, and terrible as an army with banners.

### **The Future of Moody Bible Institute**

Where do we go from here? This question is very human, and, as a matter of fact, is something which should concern us all—at least to the extent of being sure that we are in God's directive will. Moody Bible Institute looks back to seventy-five years of history. Where does it go from here? Please God, may it be true that it goes on in all the will of God for it.

But how does it look from here? What, so far as it is

possible to understand it, is the will of God for the days ahead?

One thing is for sure. There is evidence that the Lord wants us to go on as a Bible Institute. Without for one moment casting aspersions upon any other kind of Christian school, we are persuaded that there is a niche for the kind of training given at the Institute.

We believe that just as it has had a contribution to make in the past, it has its place to fill in the future. The Bible Institute with its objective of preparing Bible-believing Christian workers by utilizing the threefold emphasis upon the mastery of the English Bible, the training in practical Christian work, and the conduct of a school with scriptural standards of Christian living is far from outmoded. There is still plenty of opportunity for ministry; there is still plenty of evidence that God blesses and uses students so trained and sent forth.

We believe that the Institute is helping to meet the challenge of the day in its scholarly, spiritual, scriptural instruction.

Another thing is certain. So long as the world needs the message, God helping us, we shall get the gospel out by every means we can. The overflowing, loving heart of D. L. Moody has been breathed into this institution. We, like him, care for souls, love souls, seek to win souls. Personal witness, the training of students, preaching, teaching, literature, radio, television, films—these are the ways we seek to evangelize the world. We not only tell our students to be evangelists and teachers, we try to show them that we mean business by being hard at it ourselves. So, until the Lord comes, our purpose is to proclaim Christ, "admonishing every man and teaching every man . . . that we may present every man perfect in Christ."

The Lord being our helper, that is where we go from here. And to get the task done we must be in the place that God can bless us. But the carrying on of the work—judging by the way God so often does things—means we need the love, the prayers and the gifts of God's people. There is so much to do, there is so much more we would like to do. There are more students who should be trained each year, there are more accommodations to be provided to train the larger student body, there are the increasing calls for Christian literature, for Christian broadcasting, for Christian documentary films. But this kind of work, this kind of advance can only come to pass by disciples living in holiness and storming the gates of heaven by prayer.

We thank God for the past, but we live for the future. May God increase a thousand-fold the number who daily remember this work at the Throne of Grace.

## **Coming Next Month**

### **KEY TO BETTER CHURCH MUSIC**

If a music director were asked by his congregation to expound on his favorite subject, what do you suppose he'd say? Read one answer next month when Lester Groom puts his finger on the key.

### **THE SECRET THAT WE SHARE**

Some students of the Bible have a way of finding spiritual gold wherever they dig. One of these is Vance Havner, who for Easter points up a little-recognized truth of the resurrection.

### **ARE WE ORGANIZED TO DEATH?**

The question is being raised often these days as to whether the church is over organized. A pastor in New York state comes up with a keen and thoughtful answer in our March issue.



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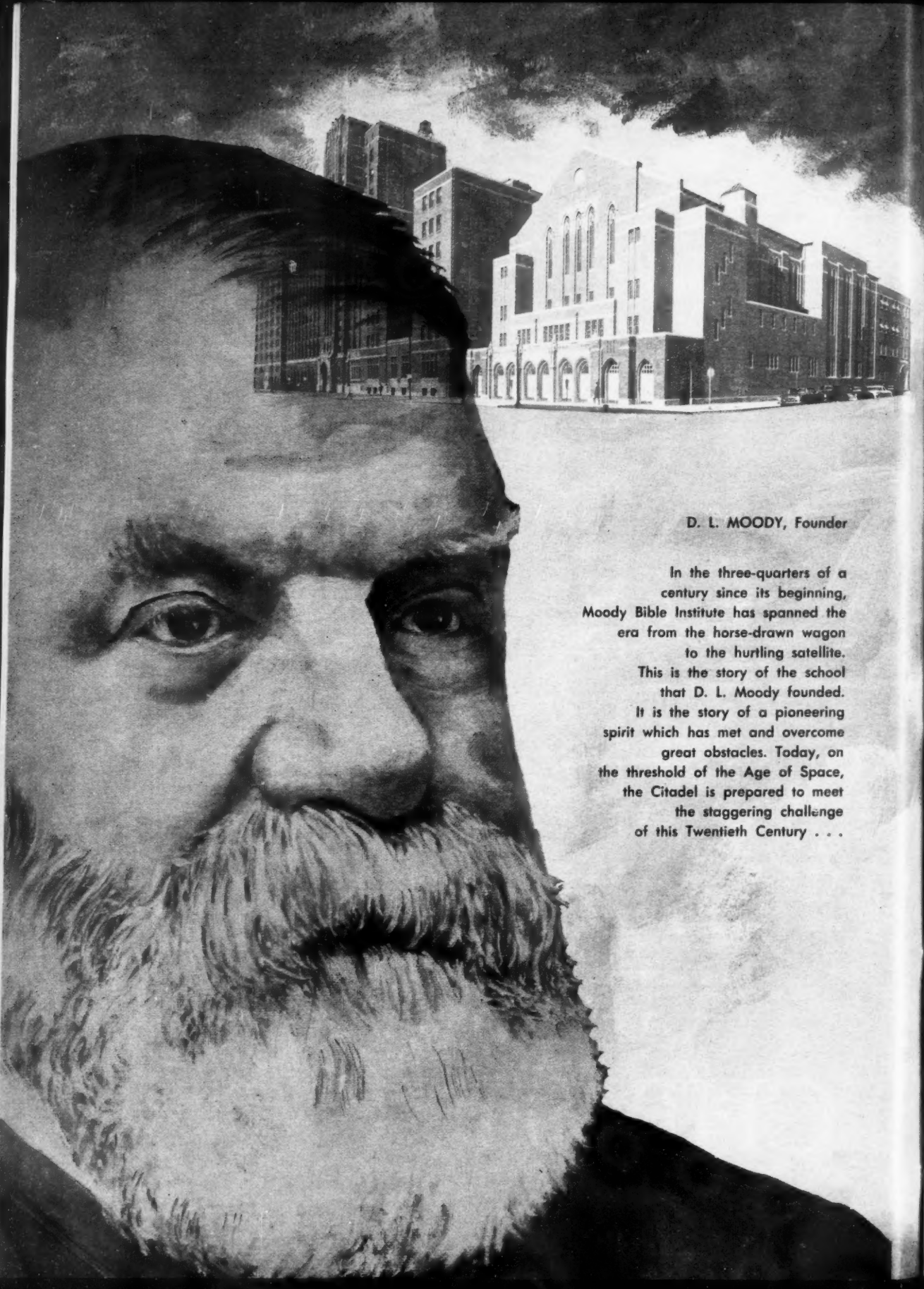
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# CITADEL FOR CHRIST

*and the Twentieth Century Challenge..*



**D. L. MOODY, Founder**

In the three-quarters of a century since its beginning, Moody Bible Institute has spanned the era from the horse-drawn wagon to the hurtling satellite.

This is the story of the school that D. L. Moody founded.

It is the story of a pioneering spirit which has met and overcome great obstacles. Today, on the threshold of the Age of Space, the Citadel is prepared to meet the staggering challenge of this Twentieth Century . . .



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By Russell T. Hitt



SCANT MILE north of Chicago's Loop is an imposing cluster of red-brick buildings that stands like a modern citadel.

As you study the facade of structures lining LaSalle Street north of Chicago Avenue, you sense immediately that this is no ordinary group of buildings. Somehow they seem to be *in*, but not *of*, the neighborhood.

You discover the first signs of human activity in a Gothic archway, and in the courtyard-like street beyond. There you find very normal-looking young men and women. These are students . . . the children of the citadel.

The citadel itself is Moody Bible Institute—first and foremost a school; a school of the prophets, if you will. Long ago a slogan-maker called it “the West Point of Christian Training,” but the phrase really never took hold because it wasn’t adequate.

For beyond the fact that this is the world’s best known Bible school, the Institute has been a spiritual citadel, guarding the historic Christian faith and standing against the encroachments of an evil world.

And yet even this does not describe it satisfactorily, for a citadel may be strong, but static. And Moody Bible

Institute has been a dynamic force for God, reaching out far beyond its strong bastions into the uttermost parts of the earth. It has been an influence on our nation and in many lands overseas.

To understand something of the genius of this great spiritual enterprise, one must go back three-quarters of a century to the days of its founding by a chubby, be-whiskered man, Dwight Lyman Moody, the renowned New England evangelist. In his extensive travels, both at home and abroad, Moody recognized that the paramount need of the church everywhere was for men and women versed in the Holy Scriptures, and on fire for Christ. In his characteristic way, he not only saw the need, but he wanted something done about it.

Earlier, in Chicago, Moody had seen a handful of slum children, whom he brought in from the streets, become a thriving Sunday school. Time passed and the Sunday school grew into a church with Moody as its leader. But a single church could not hold Moody, for the shoe salesman-evangelist had a message for the entire world.

Home from his travels in the fall of 1889, Moody visited the church he had built. Before the service began, he stepped from a side doorway out to an empty lot. There with one of his deacons both prayed, asking God for the



adjacent land on which to erect a building for his infant budding Bible institute, which had been holding classes in various places since 1886.

Like Joshua of old, Moody claimed the land for God. Within a month God answered prayer and the ground was obtained. The first Institute building followed, later expanding into a complete block of buildings, where in seventy-five years more than 65,000 men and women have been trained and have gone forth with the gospel.

The modern school and citadel bear Moody's name and he was the rightful founder, yet the genius of this great operation is something much bigger than a single man. Actually there are many men whose names have been associated with the institution that is now celebrating its seventy-fifth anniversary—Torrey, Gray, Crowell, Newell, Houghton, Fitzwater, Culbertson—to mention a few, and there have been many more—both famed and obscure.

While the far-flung ministries and influences of the Institute are colorful and varied, there is a central, pervading conviction which has been responsible for its vigorous growth. Throughout its history the Moody Bible Institute has boldly, doggedly held to the objective authority, inspiration, and adequacy of the Holy Scriptures. Above all things, Moody Bible Institute has been a school of one Book—a technical school in a sense, with the Bible as center, source and circumference of all its studies.

Because of this emphasis on the Scriptures, detractors have often charged the Institute with bibliolatry. But through the years Institute leaders, like Moody, have set their course by the central themes of the Bible: all men

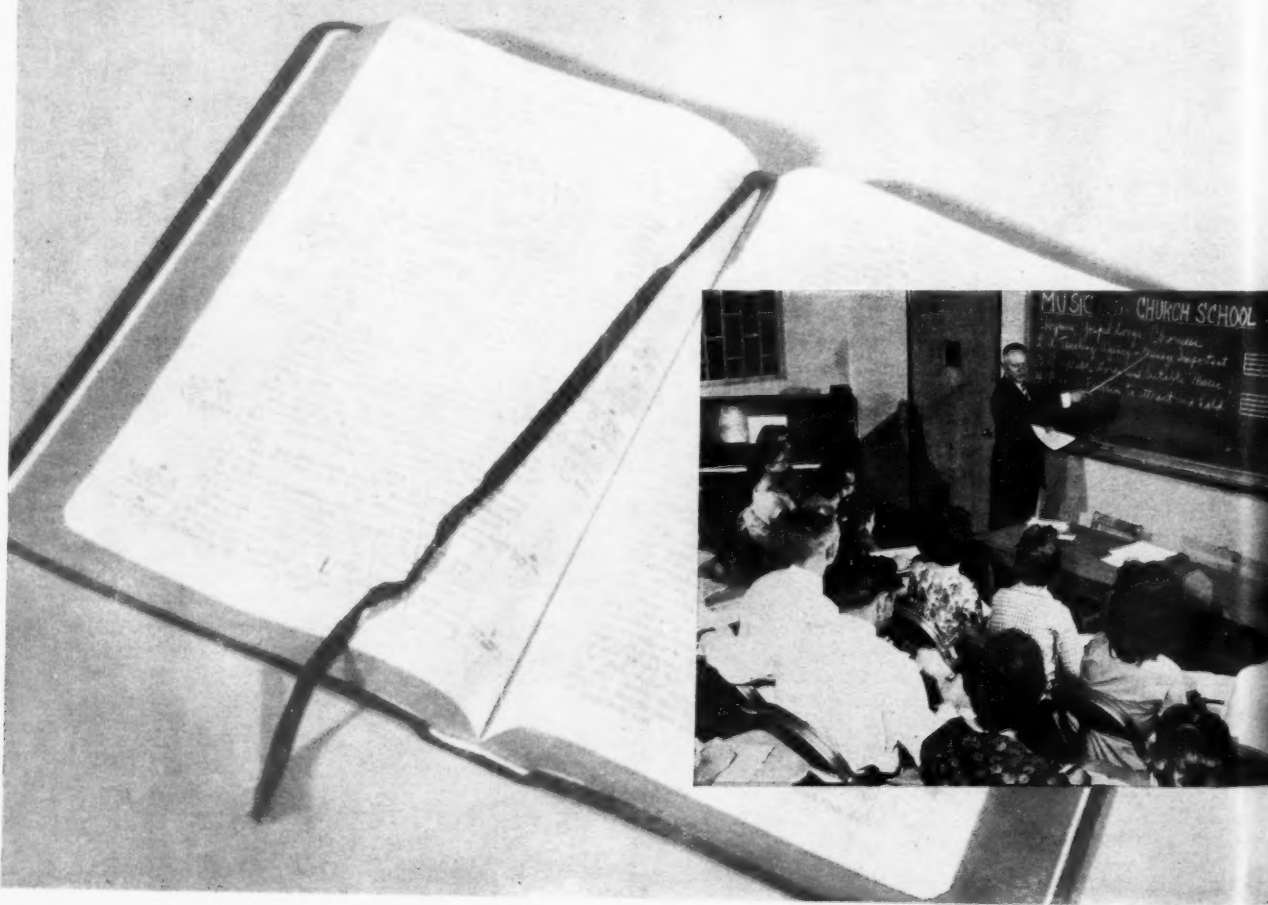
are lost; the atoning work of Christ in the power of the Holy Spirit is the only way of escape from judgment, and this work of Christ provides acceptance into the family of God.

In the height of the battle between the proponents of Modernism and Fundamentalism, Moody Bible Institute became the symbol of the forces defending historic Christianity. The unswerving stand of this great citadel and force undoubtedly was one of the principal means used of God to rout the enemies of Biblical faith.

While others were teaching that the gospel was not so much personal as social, Moody students and staff conducted street meetings, preached in rescue missions, taught Sunday school classes, distributed tracts, engaged in personal work, and generally kept at the job of telling everyone everywhere that God loved people as individuals and expected them to repent and turn to Him as individuals.

To some it may have seemed that there was an over-positiveness about their proclamation of the gospel. Perhaps on occasion overzealous students offended while learning the difficult art of soul-winning, but no one can say there was not a vitality, consistency and dedication about all they did. God had given them good news to tell and they were on fire to tell it.

When the Marxists and humanists in sheep's clothing were declaring that man's upward progress could be assured when the slums were cleared and man's environment was improved, the Bible-centered Moody message remained unchanged. Man had been estranged from God by sin; only the redemptive work of Christ could change



Classroom at Moody Bible Institute, Chicago, Feb. 1950.



## REUBEN A. TORREY

From its founding, D. L. Moody realized the need of a man of scholastic ability to direct the infant Bible institute. He found that man in Dr. Torrey, a pastor in Minneapolis. His thorough scholarship was joined to a strong evangelism, and to his able direction goes much of the credit for establishing the present curriculum and practical Christian work program. He led the school in tremendous strides . . . founding the Extension Department in 1897, the Correspondence School in 1901 and the ground work for the Evening School founded in 1903.



## JAMES M. GRAY

D. L. Moody discovered in a quiet Boston rector a man with an unusual teaching gift and executive ability, and promptly invited him to give lectures at Moody Bible Institute. After Dr. Torrey resigned, Dr. Gray became president, a post he held for more than 30 years. He gave fresh emphasis to Bible study with his synthetic Bible studies. Under his leadership every department of the school grew in size and efficiency. Enrollment in Day School tripled to 900, Evening School from nothing to 1,000 yearly, and Correspondence School from zero to an average of more than 9,000.



## WILL H. HOUGHTON

When Dr. Gray heard Dr. Houghton preach he knew he was the one to follow him in the presidency. It was evident that God's blessing was resting on Dr. Houghton, for soon after his coming things began to happen at MBI. The finest faculty of any Bible institute was formed. Enrollment increased in Day School. Moody Monthly circulation doubled to nearly 75,000. A nation-wide celebration was held in 1937, heralding the 100th anniversary of Moody's birth. New buildings were built and the Moody Institute of Science was founded. With all his busy schedule, Dr. Houghton was a sincere soul-winner, as well as Institute leader and promoter.



Classwork at the Institute emphasizes practical needs and situations. Left, a class considers music for the Sunday school. Above, instruction in the use of modern audio and visual aids.

Practical Christian work is taught both in the classroom and in actual assignments. Here students learn the principles of more effective Christian witness in varied types of service.

the individual, regardless of his environment.

This is still the driving force behind the Institute's many ministries. At the heart of its program is its Day School, enrolling an average of one thousand carefully screened, dedicated young Christian men and women. They come from every state as well as many foreign countries. Demand for this specialized Moody training far exceeds the number of students that can be accepted.

For those impressed by figures and bigness, Moody has a story unmatched throughout the world. This has not come through mass production methods, but through thousands of individual lives saturated in the Word of God and diligent in its proclamation. Fired with the inner conviction that a witness must be faithful unto death, Moody-trained graduates have carried that conviction into every phase of Christian work. Small wonder that seventeen of them have laid down their lives in martyrdom.

Anywhere in the world you go almost, you'll find Moody-trained men and women hard at work. Some may have studied only at the Institute, and some have taken additional work at a liberal arts college, a seminary, or a specialized school of some sort, but the stamp of their Moody training sets them apart. Pastors, evangelists, home and foreign missionaries, rescue mission workers, evangelistic song leaders, Christian education directors, missionary pilots—or simply effective workers in their own churches—Moody-trained people are usually working Christians.

Has Moody Bible Institute's basic educational philosophy changed through the years? In its strong emphasis on the Bible, very little. The heart of the Institute curriculum is not just study *about* the Bible, but the reading and study of the Bible itself.

There are Old Testament subjects and New Testament subjects; subjects, too, in the original languages of the Bible, Hebrew and Greek. There are Bible analysis, Bible synthesis ("the study of the Bible and each book of the Bible as a whole"), Bible doctrine and a score of similar subjects. No student is permitted to graduate from Moody Bible Institute without a minimum of thirty semester hours of classroom Bible study.

Always there has been a practical emphasis on translating truth learned in the classroom into the student's own personal and devotional life. Every effort is made to avoid the perils of scholasticism, intellectualism, or mere head knowledge. The Word of God must become incarnate in the lives of the students.

Constant effort is made to give Moody students an opportunity to engage in every feasible form of Christian work. For years teams of students have gone into every part of Chicago, conducting services in jails, hospitals, orphanages, homes for the aged, rescue missions, and in Sunday schools and churches. Moody-trained people in many types of work speak warmly about the value of this training.

Actually, eight courses of instruction are offered by the school: Christian Education, General Bible, Pastors

Street meetings, or open-air meetings, are one way MBI students contact the unchurched. Young and old have found Christ as Saviour in such meetings . . . many of which are held yearly by Institute students. Below is shown a typical open-air meeting where both music and speaking are utilized. These consecrated young people, through such practical work, see what sin does to a man and what the gospel can do for him.



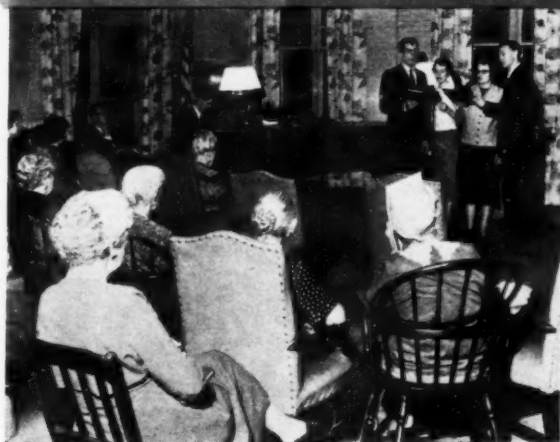
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Taking the good news to an old folks home and ministering to those in the sunset years of life is just one of the practical Christian work assignments MBI students enjoy. Each student carries two assignments each week, averaging seven to eight hours in this practical training.

MBI students, putting to practice what they learn in the classroom, speak to over 30,000 persons a year. Many of these are in the rescue missions along Chicago's Skid Row. They experience the power of the gospel in transforming lives of men saved nightly in these missions.





Standing on the dock in the center of this picture is Ethel Groce, Moody '31. She is one of the missionaries with the Oriental Boat Mission in Hong Kong, with a ministry among the boat people in this populous land.



There are opportunities on the foreign field for every type of Christian service. Above is Catherine Mollohan, Moody '37, nurse in the Baptist Hospital, Mindanao, Philippines. This large hospital offers spiritual help as well as physical.

Course, Sacred Music, Christian Education-Music, Missionary, Jewish Missions, and Missionary Technical.

Traditionally, in the Sacred Music Course, stress has been laid on gospel songs—like those popularized by Moody's singing partner in evangelism, Ira D. Sankey. In recent years, studies in the sacred music field have been greatly broadened to include all types of sacred music. The training is the finest. The Moody Chorale, for example, has developed into one of the finest choirs in the country, having traveled all over the United States and twice in Great Britain and on the Continent.

In the Christian Education Course, students are instructed primarily in sound methods of teaching the Bible in church and Sunday school. This is because Moody educators have felt that the Sunday school movement in the United States has suffered greatly for want of proper Biblical instruction. None of the methodology of higher Christian education is neglected, however, and throughout the United States Moody students hold responsible positions in Christian education.

It is in missionary education, however, where the Institute has exerted greatest influence. Nearly every



Deep in the rain forests of the troubled Congo live the pygmies. Shown talking with some of the small people is Edward Shuit, Moody '38, A.I.M. missionary.



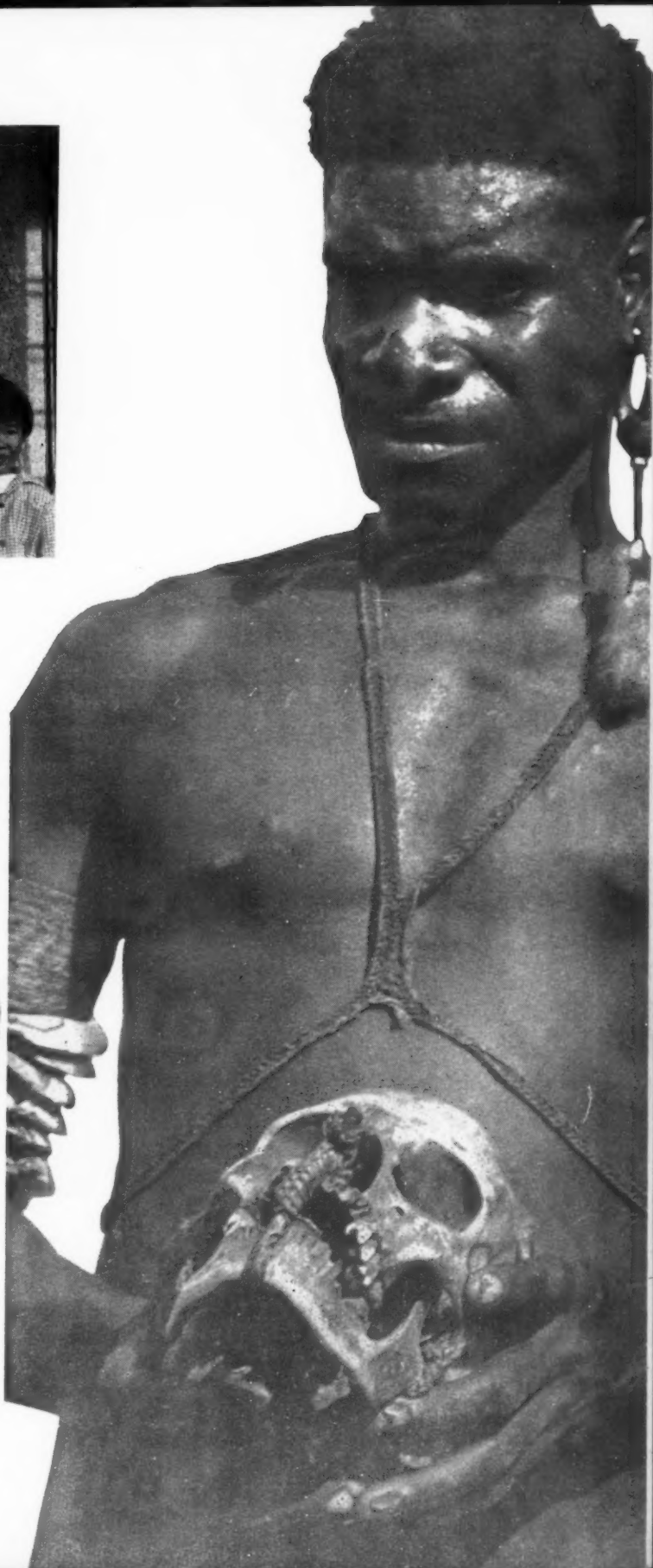
Seventeen Moody alumni minister in New Guinea. Flying is the only means of transportation on the island, and there are twenty airstrips. Typical of the flying missionaries is Robert Johanson, Moody '56, pilot with the Missionary Aviation Fellowship. Three of the five pilots are Moody trained.

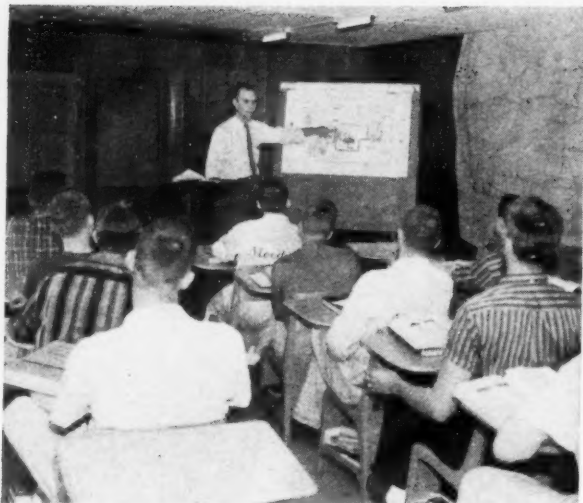
Ruth Sundquist, Moody '42, superintendent of the Free Church orphanage in Hong Kong, shown with orphans.



Walter Post, Moody '24, is a veteran missionary with Christian and Missionary Alliance. He was the first missionary to enter the interior of New Guinea in 1938. A total of seventeen Moody-trained missionaries now serve on this important missionary frontier.

Alumni photos by  
Herbert Lockyer, Jr.





Institute training in the Missionary Technical Course is practical and thorough. Here a class in meteorology learns the ways of weather.



Visitors are usually amazed by the Institute's equipment for teaching aviation. Above, a student gets instruction in a Link trainer.



Missionary Technical Course students learn not only to fly their planes but to keep them in top flying condition.



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interdenominational missionary society, home or foreign, as well as most of the denominational groups, include on their staffs men and women who were trained at the Institute.

Thousands of Moody-trained workers have served in these missionary organizations. One estimate reveals that today 10 per cent of all evangelical American missionaries around the world have been trained at the Chicago school.

"For every two graduating students," says Dr. S. Maxwell Coder, Institute dean, "one student becomes a foreign missionary." Thus in a very tangible way the command of Christ is fulfilled: "Go ye into all the world . . ."

Since World War II and the advances made in both aviation and radio communication, Moody has offered a Technical Course which provides expert training for missionary pilot-mechanics and radio technicians. Most of the world now knows that the light plane and short-wave radio have become valuable aids in missionary advance, especially in those primitive areas where there are only dangerous jungle trails and no means of communication.

Pilots like Nate Saint, Ecuador martyr, and others who have pioneered in the field of missionary aviation, did not have the benefit of an orientation school such as is now offered by Moody. Nate and others saw the desperate need of such a training program. Their prayers have been more than answered, since the Moody Technical Course today trains most of the missionary pilots used by the Missionary Aviation Fellowship and Wycliffe Translators.

Not all the Moody training is as colorful as the Technical Course, but all of it is intensely practical. The Evening School, for example, serving all Chicagoland, enrolls nearly as many students as are in the Day School, even though many of the subjects offer no academic credit. They are simply provided for residents of the Chicago area who want to know more about the Bible and how to become more effective workers in their home churches. Actually, the Evening School fulfills most exactly the vision D. L. Moody had when he sought to train "gap men" in his newly formed Bible Institute of the Chicago Evangelization Society.

Often these dedicated Christians who sacrifice their evenings to study the Word of God catch the vision of Christ's claims upon their lives, transfer to the Day School, and are directed into an area of service for Christ they had not seen before.

Mr. Moody deserves credit, too, for the vision of making it possible for people to study the Bible by mail. Actually Moody had seen the possibilities of correspondence school instruction long before many in the secular field realized its educational possibilities.

Although the Moody Correspondence School did not get under way until after Moody's death, he had passed along his thinking to aides who carried out his wishes. Since its founding, the school has had 340,000 enrollments in its Bible study courses.

Today the Correspondence School offers thirty-three different courses, both for the new Christian and for the more mature student of the Bible. Among the more advanced courses, the huge Scofield Course offers a real challenge even to the most serious student. Last year, more than 32,000 enrollments were received in various courses and 247,000 exams were personally corrected by qualified teachers.

Correspondence courses are often studied by groups in churches and homes, as well as in offices, factories and army bases. But most students study by themselves, many in prisons, lumber camps, army posts or distant mission fields.



An office worker in the Moody Correspondence School sorts incoming papers. Last year the school received 247,000 exams from students around the world for personal correction by its examiners.



Students of various ages and in many parts of the world make up the enrollment of the Moody Correspondence School. The group shown here meets regularly each week for classes around the Word of God.

A correspondence class meets in a church. Many pastors find the well-planned correspondence courses invaluable in their Bible teaching programs as well as in training future workers.





In this day of exploding population, increased longevity, more leisure time and a mushrooming adult education program here in America, the Bible correspondence school stands in a strategic place with a tremendous outreach.

Moody educational and training facilities are rounded out by two other schools: the Summer School, offering specialized training for limited time periods, and the Radio School of the Bible, giving instruction over the Institute's own radio stations.

In all these areas of instruction, there is a common philosophy of education—strong emphasis on Bible instruction for spiritual understanding and wisdom. In spite of many pressures to reverse its position, the Institute offers its instruction in the Day, Evening, and Summer Schools as well as the Radio School of the Bible, without tuition. Instruction costs are borne by the host of donors to the Institute's wide ministry. Resident students pay only room and board, plus fees, such as those for private music lessons.

In addition to its educational program, the Institute extends its witness through a dozen other channels; for example, the Extension Department, whereby gifted men of God, representing the Institute, conduct Bible conferences and evangelistic missions; MOODY MONTHLY, with a circulation of 100,000 plus; an expanding network of AM and FM radio stations; Moody Press, a rapidly growing publishing house; Moody Literature Mission, which provides missionary books, tracts and literature around the world, and the manifold activities of Moody Institute of Science.

"I thank God for your radio program, 'Decision Time,'" a WMBI listener wrote. "It was through this program on October 22 that God spoke to me. I praise God that He used this message to reveal to me why His Son had to die on the cross for my sins, that by His death on the cross He



The Moody radio network consists of four stations: WCRF, an FM outlet in Cleveland; WMBI AM and FM in Chicago, and WDLN in Moline, Ill. Shown above is a scene in one of WMBI's completely equipped studios, where personnel are producing "Stories of Great Christians," one of a number of popular radio series. The Radio Department of the Institute originates more than 275 programs each week.

justified me before a just God. This was an answer to prayer. I have asked the Lord Jesus to come into my heart and save me, a sinner."

The radio outreach of Moody Bible Institute, illustrated by this single letter, can hardly be overestimated. One of the pioneers in radio broadcasting in the U. S., WMBI has for thirty-five years carried on a music and Bible teaching ministry over a metropolitan area radiating 150 miles from Chicago. In all those years not one hour of broadcast time has ever been sold.

Since 1958, the Moody radio ministry has extended to two other cities: WCRF-FM, Cleveland, Ohio, and WDLN, Moline, Ill. Last July, WMBI reinstituted its FM broadcasts in Chicago, thereby extending its hours on the air into the prime evening period. Add to this outreach the many transcribed radio programs aired by sixty commercial stations all over the country and you get some idea of the development of the radio ministry.

Besides its well-rounded religious programs, WMBI and its sister stations carry news broadcasts, classical music and a variety of other programs. Non-Christian listeners often linger to hear the best news of all, that Christ bridged the gulf between God and man and man is reconciled.

Literally millions of letters have streamed into the tower offices of this gospel broadcasting center telling of blessings received. Stories are told of dramatic conversions, like that of the man, who, preparing to commit suicide, switched on the radio to drown out the noise of his revolver. At that moment, a speaker on WMBI was faithfully declaring the gospel and the man paused to listen. The result was that he put away his gun, bowed before the Lord whose voice he had heard, and accepted Christ.

How many lonely men and women, how many shut-ins,

in the sprawling city of Chicago and its environs have found comfort and food for their souls through WMBI only God knows.

George Beverly Shea was on the Moody Bible Institute radio staff when Billy Graham was a student at Wheaton College, and Graham used to listen to him sing over WMBI. Later, as a pastor in Western Springs, a suburb of Chicago, Billy started a radio program called "Songs in the Night." The soloist he chose for that program was Beverly Shea. They have been together ever since.

MOODY MONTHLY, one of the warmly appreciated periodicals in the conservative Christian field, has a world-wide readership, following missionaries trained at Moody and elsewhere to the earth's remotest outposts. Across the homeland it serves pastors, Moody alumni, and the general Christian public as a family magazine. MOODY MONTHLY's editorial policy is consistent with the doctrinal and spiritual standards of the parent organization. Again, there is stress upon Bible teaching and the light provided by the Scriptures on almost all phases of human existence. There is a department dealing with Biblical matters from the viewpoint of pastors; straight Scriptural expository material, devotional and inspirational articles, and departments for those with special needs and interests. Currently a full-fledged Bible study course is presented in co-operation with the Correspondence School.

Another publishing arm of Moody Bible Institute is Moody Press, which came into being as the result of Mr. Moody's keen pioneering vision. Long before America was deluged with paper-bound books, the great evangelist, attempting to meet his country's great spiritual need, launched a succession of reasonably priced paperbacks for years known as the Moody Colportage Library. This rather cumbersome name came from the ministry of the "colporteur," who in the earlier days of our country



"The Songsters," a well-liked singing group of WMBI. There are programs for everyone: sacred music, classical music, newscasts, children's stories, and Bible study to reach commuters, homemakers, teen-agers, children and shut-ins. A potential audience of 17,000,000 live in the three listening areas of Moody's four stations.



A scene in the Moody Memorial Church during one of the annual Founder's Week Conferences. This is one of nearly 50 conferences conducted each year by the Extension Department. Its dedicated staff hold more than 1,000 church meetings a year, ministering the Word of God to Christians everywhere in our country and in Canada.





was an itinerant religious book salesman and missionary.

This ministry has mushroomed like the others and at present is formulating plans that would have pleased its founder. Moody Press has set a goal for the present of producing 150 titles a year.

This branch of the Institute expects soon to triple its output of Spanish-language books for Central and South America. It is also looking forward to expanding its production of English textbooks and paperbacks, and developing overseas sales to such areas as Indonesia, Nigeria, South Africa, East Africa, the Philippines and India.

Great numbers of Moody Press books and other pieces of literature are distributed free through the Moody Literature Mission. The scope of this missionary arm of the Institute is almost breath-taking. In an organization where one expects things to be done in a big way, Moody Literature Mission is colossal.

In foreign lands, MLM has come to be regarded as filling a key role in literature activity. Its principal objective is to provide information and counsel, as well as production and distribution aid, wherever they are needed. Often the department serves as a catalyst to get embryo missionary literature projects going. In a recent year, through direct and indirect aid, the mission distributed 12 million tracts, booklets, books and magazines.

Our own country is not forgotten in this project. The mission takes the gospel in print to children in rural schools and to needy people in jails, hospitals and other institutions. Christian literature is circulated to men in the armed forces and in merchant ships that ply the Great Lakes and the high seas off our coasts.

Behind the scenes, MLM has helped other Christian programs to slant their publications to the increasingly literate masses in newly developed nations of Asia and Africa. By any measure, the scope of this type of missionary outreach is staggering.

Of all the Institute ministries, perhaps the most dramatic and extensive is that of the Moody Institute of Science, located in Los Angeles and directed by Dr. Irwin A. Moon.

Dr. Moon was "discovered" by the late Dr. Will H. Houghton, former president of MBI, who hit on the idea



This Christian book store on a busy street in Panama City, Panama, is a new voice for the gospel in that bustling Latin American city. Funds and counsel from the Moody Literature Mission played an important part in making it possible. More than thirty similar stores in strategic points around the world have been opened as a result of similar help and guidance.

that by the use of scientific apparatus he could preach "Sermons from Science." This admittedly was a bit off the usual line of Bible school ministry, but Moon's abilities impressed President Houghton.

The response was overwhelming. Wherever Moon went with his "sermons," he drew throngs of interested people. They heard a stirring spiritual message, solidly based on Biblical truth and dramatically illustrated by scientific demonstrations.

But Moon was not satisfied; he knew he could multiply his audiences a thousand-fold by the use of motion pictures. So he conceived the idea of producing his "Sermons from Science" in a series of films stressing God's role in the created universe and at the same time subtly presenting the message of redemption.

"Sermons from Science" films have been translated into eighteen languages and shown in almost every part of the world. Because of their educational and spiritual value, they have been distributed through the Navy, Army and Air Force and became a vital part of the training program for U.S. servicemen. In areas normally closed to the Christian witness, they have had an amazing entree, being continually shown in schools and colleges, service organizations, industries and in private clubs.

Dr. Moon and his associates are profoundly convinced that such instruments of the gospel are God-given for our day. Recently he interrupted a round-the-world photographic tour and survey to plead with missionary leaders, Institute associates and students, to fully utilize these twentieth century resources.

"Money is not the answer," he declared after sharing firsthand impressions of countries fast slipping into the abyss of Communism. "Our money programs have been dismal, utter failures. Political maneuvering is useless. Education away from God just makes smarter crooks. But if you can bring in the transforming power of the gospel, you have the answer . . . the right man with the right message, using the right methods with the right tools in the right place at the right time."

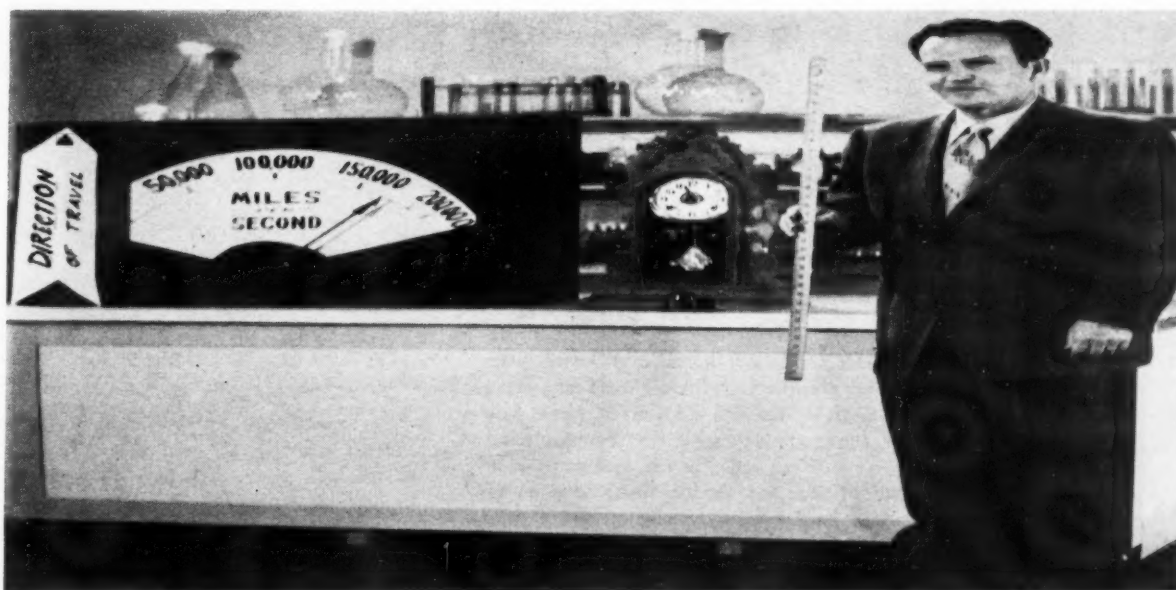
In the providence of God, this is what Moody Bible Institute is placing in the hands of the Church today: dedicated men and women with the message of the Word of God plus such modern-day means as gospel literature, missionary technical specialists and science films. By such means not



Moody Institute of Science films use the natural world as their pulpit. The tiny bat above with his mysterious "radar" for nighttime flying helped tell the story of "Dust or Destiny."



Above, a plant traps a grasshopper in the Moody gospel science film, "A Prior Claim." Below, scene from "Time and Eternity." The apparent distortion shows how a stationary observer would see objects moving upward at a speed approaching the speed of light.



only can the man in the bush be reached but also the one who in Dr. Moon's thinking is the forgotten man of missions—the "man in the university . . . where Lumumba came from."

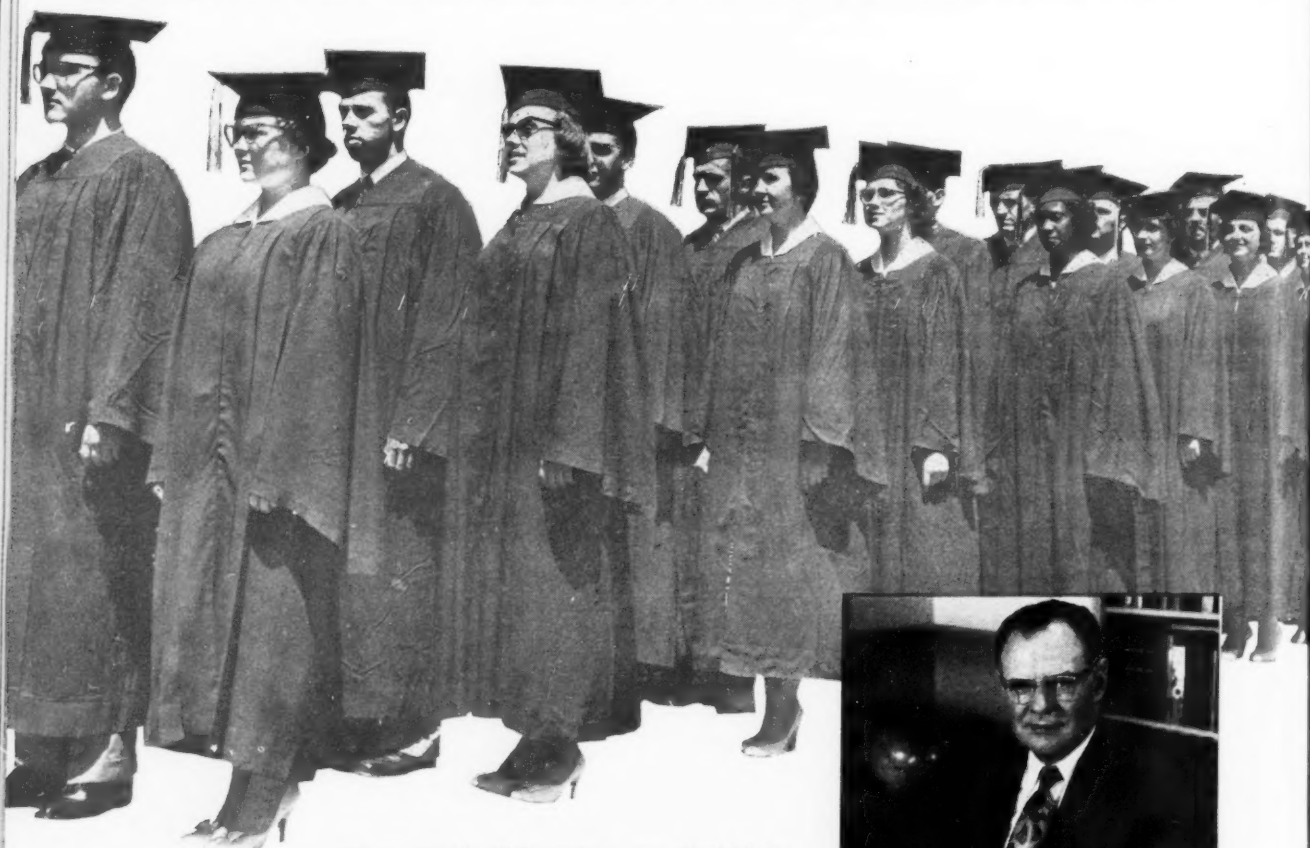
Those acquainted with Dwight L. Moody's mind and heart through his writings, his letters and his accomplishments are confident that the great evangelist would fully approve of the various ways in which Moody Bible Institute has pioneered during these seventy-five years. Its leaders, like Moody, while always conservative in their doctrine, have always been progressive in their methods.

Yet far-visioned men like Henry Parsons Crowell, Quaker Oats tycoon who for many years served as chairman of the Institute's board of trustees, have had little time for retrospection. And this is true today. To Institute board members, a diamond anniversary is something to gratefully acknowledge as a gift from God, but

not as something to rest upon. There are too many things yet to be done.

With all its progressiveness, however, the phrase "twentieth century citadel for Christ" possibly describes the Institute better than anything else. In the years since its founder knelt in back of the old Chicago Avenue Church, school after school in our nation has drifted far from the Christian convictions on which they were founded. False religion, atheism, agnosticism, materialism and secularism have all had their part in softening up and breaking down their spiritual defenses.

Yet, in all the confusion and change of the years, like a citadel strong and steadfast, defending the eternal truths, the Institute has withstood every worldly persuasion to abandon its first love. It is still a school of one Book. And it still seeks by every available means to carry the message of that Book to the ends of the earth. **END**



We at Moody Bible Institute are thankful for the hand of God on His work in this place. Surely it is to the praise of His glory that He has seen fit to raise up a work with world-wide outreach and to enlist not only a central staff but a great host of dedicated people who bear us on their hearts.

We thank Him for the means of ministry that He has placed within our hands and for all who make it possible in this darkening age . . .

The love of God for the lost and needy world has never changed. Neither is His arm shortened by the problems of our age. Let us look to Him in faith as together we face the challenge of the hour in which we have been called to serve Him.



DR. WILLIAM CULBERTSON, President of Moody Bible Institute





## Inside MOODY Bible Institute

### The Alumni Association

By Herbert Lockyer, Jr.

THE MINISTRY of a Christian school is often measured by the quality of the students which it trains. But it is also measured by the continuing testimony and service of its graduates. The Moody Bible Institute Alumni Association binds together the thousands of students who have gone to the remotest parts of the earth for the sake of Jesus Christ.

How did the Alumni Association come about? Early in 1916 the executive committee of Moody Bible Institute received three letters, each with the same request. Without knowing the action of the other two, A. F. Gaylord, H. W. Pope and Dr. P. B. Fitzwater suggested in their letters that the Institute form an Alumni Association.

The executive committee, believing that the suggestion came from the Lord, appointed a committee of faculty members to carry this out. After much prayer and thought, the constitution and bylaws were formed and the organization was launched.

Mr. Gaylord and Dr. Fitzwater visited cities from the Atlantic to the Pacific, establishing local fellowships. In 1919 Mr. E. E. White was employed as executive secretary and he carried on the work for about two years. In the fall of 1922 Miss Charlotte A. Cary began to visit among the former students in the various centers of the country and help in the development of local chapters. Then Miss Cary and Dr. Fitzwater visited various cities in the east and attended gatherings at

Springfield, St. Louis, Kansas City and Minneapolis. In all this traveling one purpose was uppermost in their minds: that Moody Bible Institute, in co-operation with her former students, might render a larger service to God and man. Today there are some sixty-seven alumni chapters in this country and thirty more around the world.

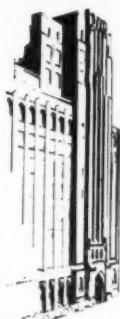
Through the local fellowships of Institute graduates we believe that five things are accomplished. First, these Institute graduates conserve the fellowship they have as members of the Institute family. Next to the unfolding of scriptural truth, Christian fellowship is the most important part of the Christian life. The most effi-

[Continued on page 56]

*in its ministry of*  
**teaching and taking the Word to the world...**



**M·B·I** *covets the prayers and support of God's people everywhere*



Time is running out! In a world of constant upheaval... with doors being closed to the gospel, one by one... and millions still waiting to hear the Good News... it is imperative that we *speed the Light!*

Moody Bible Institute invites you to become a co-partner in the Lord's work, sharing in its many soul-winning ministries—*teaching and taking the Word to the world!*

#### MOODY BIBLE INSTITUTE

820 North LaSalle Street • Chicago 10, Illinois

Yes, I want to become a co-partner with Moody Bible Institute. ☐ Please send me more information. ☐ Send me the packet, *Monthly for Moody*.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

# the changing scene



Wilbur M. Smith



Albert J. Lindsey



John Edmund Haggai



Ted L. Bradley



Lester E. Pipkin



David H. Johnson

THE past three quarters of a century have brought changes of great significance not only in the world about us but to the Christian world. In the symposium that follows, six spokesmen, well versed in as many fields, tell of the gains or losses that have occurred during that time.

## *The Word of God*

Wilbur M. Smith

THE POSITION of the Holy Scriptures in the world today as compared with that of seventy-five years ago may be determined by a number of factors—some favorable and some most unfavorable.

To begin with, because of the incessant labors of the great staff identified with organizations such as the British and Foreign Bible Society, Wycliffe Translators, etc., Bibles, or portions of Bibles are written today in many more languages than then. Actually, the Bible has been translated in 1,151 different languages, as compared with 410 languages in 1886. This means, of course, that many more millions of men and women have access now to the Scriptures than was true seventy-five years ago.

In this same period, we have had more important, though not in all ways acceptable, translations of the Bible, and of the New Testament itself, than during any other similar length of time since the invention of printing.

The English Revised Version was completed in 1885; the American Standard Version was not published until 1901. Soon after, in 1905, appeared the famous translation of the New Testament by Weymouth, which went through many editions in the following year. Moffatt's translation of the New Testament appeared ten years later, and his Old Testament in 1924.

The New Testament RSV was published in 1946 and the complete Bible in 1959. The Berkeley translation also came out in 1959. The translation by the Roman Catholic scholar, Knox, began to appear in 1948. Phillips finished his New Testament translation in 1957.

Two other factors must also be considered. One is the great archeological discoveries in the Near East; the other, widely different, is a more accurate knowledge of the Hebrew and Greek words of our original text. Because of these, we have a more accurate understanding today of the specific meaning of many words and sentences in the Old and New Testaments.

Furthermore, we now have some

Moody Monthly

astonishing confirmations of the historical truthfulness of statements which fifty years ago some said were either doubtful or inaccurate. There are now superb helps provided for the historical study of the Scriptures; for example, the great *Atlas* by Grollenberg and the books by Wright, Wiseman, etc.

Of course, because of new media of communication, millions upon millions of people around the globe are hearing the Word of God by faithful preachers and expositors through the wonderful channel of radio.

On the other hand, we must recognize the doors that have been closed to free communication of the Scriptures. Some eight or nine hundred million people in China and in the Soviet empire are shut off from the gospel because the countries do not allow distribution of the Holy Scriptures. In contrast, in William Canton's great history of the British and Foreign Bible Society it is stated that between 1885 and 1904 over ten million copies of the Bible or portions were distributed by the St. Petersburg Agency in Russia alone. In fact, we are told that in a period of five years, in Siberia alone, they distributed 484,000 copies of the Scriptures in forty languages. That is all gone.

I am afraid that, on the whole, men and women in the western world do not have quite the same faith in the Word of God as in the days of Mr. Moody's great ministry, due to waves of modernism, rationalism, absorption with material things and many other causes. This, in spite of the fact that: 1) we have more evidence today for the truthfulness of the Scriptures than we have ever had; and 2) there are more books being published about the Bible than ever before in human history.

## Condition of the Church

Albert J. Lindsey

DRASTIC CHANGES have marked almost every phase of life in the last seventy-five years. Less noticeable, but no less real, are the changes which have taken place in the visible church. These have been most significant in the last quarter of a century.

The church has enjoyed increased wealth, numerous new edifices and sizeable numerical gains — though these are not comparable with population increases. It has made use of modern business procedures and modern means of communication. It has given new emphasis to the field of counseling, even employing at times the principles of psychiatry and hypnosis.

Yet, with all this, the ecclesiastical

structure seems to exert a less mighty spiritual leverage in the world than it did seventy-five years ago, because of having moved into the realm of an economic and social crusade. It has become a champion of brotherly attitudes with its one-church movement, a herald of politics with its one-worldism and a persistent advocate of better economic conditions. In so doing it has shunned the narrow way of Christ for the broader road of secular activities.

The present popular clamor for the ecumenical movement, with its "behind the scenes" emphasis on church union and the centralization of power, suggests a part of a blueprint which many would call "a drift toward Rome."

With ever increasing nationalism and political independence, missionary strategy has brought greater stress on the indigenous church. Thus a change has been brought about in relationship between the missionary and the field. Some have chosen even to retire the age-honored word "missionary" in favor of "fraternal worker."

During this period also, a new philosophy of Bible interpretation—neo-orthodoxy—has practically taken over the seminaries. This philosophy lends itself to denial of the full integrity and authority of Scripture and opens the door for licensed interpretation in place of the specific "thus saith the Lord." The church of today reflects this looseness of attitude toward the Scripture, which accounts for such changes as ordination of women and increased meddling in affairs of state.

As in secular government, the church is characterized by more centralization and regimentation. On the one hand there is more church government, changes in forms and rituals and increasing use of "high church liturgies." On the other hand, subtle regimentation entraps the clergy with new laws, procedures, paper work, reports and the maintenance of diplomatic relationships, etc., so that there is little time left for the real work of God.

Reflecting these changes is the individual church member, who is at the heart of it all. Church membership, which once depended upon conversion, is now too often just a matter of profession. The midweek prayer service, once the heartbeat of the church, has practically vanished; faded also is the Sunday evening service. Far more tragic is the meager concern of the church for the souls of men.

Along with this has come a laxness on the part of church members to

enter into full participation. No wonder one finds such an impressive list of paid church workers doing that which formally was done in gratitude.

True, the church should adapt itself to every age; yet this does not give license to divorce itself from the foundation so clearly set forth in Scripture.

We may take courage in knowing that God has always protected His own and preserved His witness. The church's task is not to reform the world or even try to make it a fit place in which to live, but rather to give witness to His divine truth, which He has promised will not return void. Thus we wait and look for a better day, whether it be a revival within the church or His return as promised. In either case, a glorious end is assured.

## Evangelism Then and Now

John Edmund Haggai

HOW DOES the evangelism of today compare with that of seventy-five years ago?

Some basic factors remain unchanged. Man's sinfulness has not changed—despite its sophistication. The leopard has been renamed but he is the same beast with the same spots. Seventy-five years ago, men were selfish and dishonest; today, they are introverted and maladjusted. Then, a middle-aged man who had an affair with a teenager was an adulterer; today, he suffers a "spasm of readolescence." So, the evangelist today must first rip away sin's glamorous veneer and then present the remedy.

Man's desires are still the same. He seeks a peace that is unavailable apart from awareness of divine approval. The evangelist is still called upon to present Christ as man's only access to God and thus to peace.

Frustration of this desire for peace is making us the world's most unbalanced nation. Mental illness is invading one out of every four or five American homes. In the past 100 years, while our population has increased 671%, the number of our institutionalized mental patients has increased 23,238%. In a day when "men's hearts are failing them for fear" a contemporary evangelism must present a Christ who delivers from "the spirit of fear" and gives the spirit of "love and of power and of a sound mind."

The Bible remains the same. Though unchanged it is still relevant. It is the looking glass that reveals man's sin, the discernor that discovers man's motives, the sword of the Spirit that conquers the foibles of the flesh.



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Some things have changed, however, during this period. A considerably more effective follow-up program is being utilized in evangelistic crusades today than was used seventy-five years ago. In 1887, while conducting a five week crusade in Louisville, Ky., Mr. Moody, the papers reported, requested some of the preachers to tarry after the service to discuss more effective ways of conserving the converts.

Today's evangelism, in the main, is much more church-centered than the evangelism of 1886. Too often in the past what was an evangelistic bonfire in a neutral meeting place amounted to little more than a pan of ashes when brought back into the Church.

Moody, on the other hand, was a genius in evangelistic organization, publicity, financing, training for personal work, use of music and plain Bible preaching aimed at the heart. He spent two years in the preparation of his greatest campaign, the one conducted in Chicago in 1893. He left nothing to haphazard. This intensity of preparation continues to the present hour.

We note, however, a decrease in personal soul-winning such as was engaged in by Moody and his workers. Much is said today about personal soul-winning, but little is being done about it. This is perhaps the greatest single weakness of present day evangelism.

Another weakness threatens. This is a day of shrewd public relations, of clever mind manipulation through the use of subliminal suggestion, of skillful image-building. Almost any kind of effect, sacred or secular, can be simulated with Madison Avenue techniques. There is a danger that we simulate the results of Pentecost—great crowds, dynamic preaching, much activity, even praying and professed conversions—and then erroneously assume the cause, the Holy Spirit, to be present.

Often we hear pronouncements that America is witnessing a nation-changing revival of genuine Christianity. A casual observation and analysis dictate the conclusion that the speaker, employing the latest propaganda techniques, is projecting a sincere desire as an accomplished fact. While the motive may be pure the damage done is inestimable.

Today's evangelism needs a heavy dose of that realism and rugged individuality that characterized the evangelism of seventy-five years ago. The cult of conformity in some of our circles tends to blockade what might be a significant outreach for souls. Our confidence and security must ever be of God and never the result of our

## THE PANEL

**WILBUR M. SMITH**, member of faculty, Fuller Theological Seminary, Pasadena, Calif.

**ALBERT J. LINDSEY**, minister, First Presbyterian Church, Tacoma, Wash.

**JOHN EDMUND HAGGAI**, former pastor, now evangelist, whose home is in Louisville, Ky.

**TED L. BRADLEY**, member of faculty, Multnomah School of the Bible, Portland, Ore.

**LESTER E. PIPKIN**, member of faculty, Appalachian Bible Institute, Bradley, W.Va.

**DAVID H. JOHNSON**, general director, The Evangelical Alliance Mission, Chicago, Ill.

amicable relationship to the herd.

The so-called mass meeting is one of the most effective ways of reaching the largest number of people in the briefest time with the gospel. Could that be why Satan so vehemently fights this type of ministry? I know of no Christian college, no theological school, no Bible conference, no religious assembly, no evangelical youth organization where young men are challenged with the opportunities of this field. Opportunities to serve as pastor, minister of education, minister of music, missionary, minister of youth and the like are pointed up, but nowhere, to my knowledge, are young men presented with the challenge of mass evangelism.

Opportunities for evangelism are unprecedented. So are the obstacles. Not the obstacles of outraged and antagonistic hostility, but the obstacles of an easy-believism, a smug complacency and a patronizing condescension. God give us courage and grace to meet the challenge!

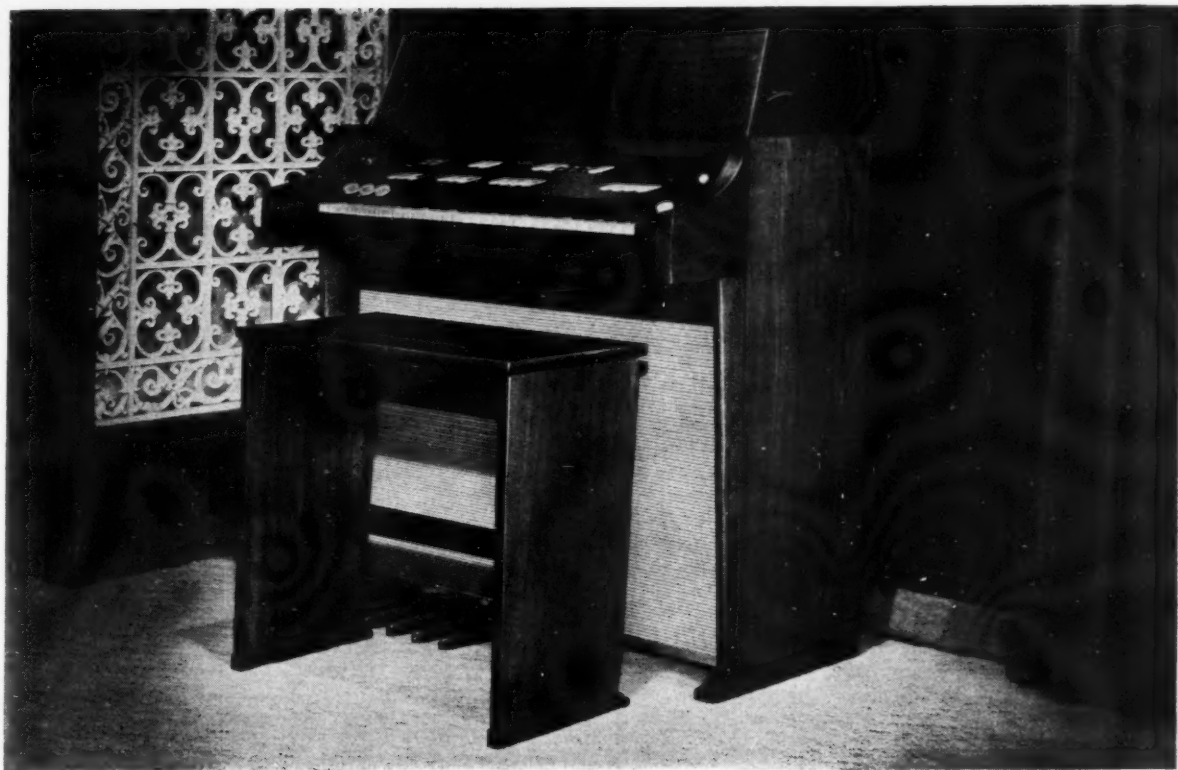
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[Continued on page 63]

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# REVIVAL FOR TODAY

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for our times than these.  
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by D. L. Moody.*



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D.L.M



**T**HERE is nothing I am more concerned about just now than that God should revive His church in America. I believe it is the only hope for our republic, for I don't believe that a republican form of government can last without righteousness. It seems to me that every patriot, every man who loves his country, ought to be anxious that the church of God should be quickened and revived.

Revivals\* are perfectly scriptural. In all ages God has been quickening His people. I don't know that they had any before the flood; if they had, perhaps there wouldn't have been a flood. But they didn't believe in it, and the flood came as the result of their wickedness.

But after the flood, in the days of Moses, there was a mighty awakening when he was sent down into Egypt to bring the children of Israel out of the house of bondage. Then from Moses right on down, whenever Israel went

back into idolatry, God raised up prophets and men of God to bring the nation back to Him.

I used to think that I would like to have lived in the days of one of those prophets; but I have gotten over that, because the prophets appeared on the scene only when everything was dark as midnight, and Israel had fallen away from the worship of Jehovah to serve the gods of the nations around them. Then God used the prophets to call His people back.

It was dark when Samuel appeared. Eli's family had gone astray, the ark of God had fallen into the hands of the enemy and everything was dark. But read those verses in I Samuel 7:3, 4:

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and

served the Lord only." Then in the eleventh verse we see the result, in that Israel smote their enemies.

It has always been so in the history of man. Whenever man has repented and put away his idols and served God only, then God has come with mighty power and driven out the enemy.

In the days of Elijah midnight darkness had settled upon the land, and God used him to bring about a mighty revival. God raised up Jeremiah to draw the people back. Some heard his voice and took warning, but others persisted in living in their sins, saying, "We will not walk in the old ways." The result was that they went into captivity.

Every true work of God has always had its bitter enemies, of course—not only on the outside only, but on the inside, as there were in the days of Nehemiah. The best work usually meets the strongest opposition. A man may go into a town and preach for ten years with all the eloquence of Demosthenes and draw great crowds, and if there are no conversions the papers will applaud him and a great

Address delivered at East Northfield, Massachusetts, on August 2, 1899.

\*Perhaps "awakening" is a better word than "revival," but the term "revival" is better known. D.L.M.



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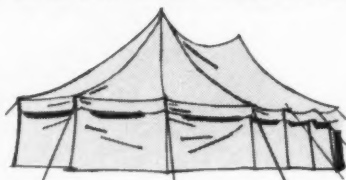
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many fine things will be said about him. But let there be a few hundred conversions, and the opposition will grow as hot as hell can make it.

It always has been and always will be: the nearer a man lives to Christ and the more truth he has, the more bitter and vile will be the things that are said against him by the enemies of God.

Did this world ever have such a preacher like John the Baptist, except the Master Himself? Yet how bitter the opposition was, not only among bad people, but among the so-called good men of that time! His ministry was very short; but it was like a breath of spring after a long dark winter's night. Then came Christ with His apostles and did a great work; yet they met opposition everywhere.

What are some of the objections to revivals? One popular objection is: Many converts do not hold out. That is quite true. If all the people who have professed conversion had been faithful, we would have had this world brought to Christ long before now. But you know, I find that some ministers and elders and deacons do not hold out. That argument against revivals does not bear looking into. The professed converts did not hold out in Christ's day. In John 6 we read that "Many of His disciples went back, and walked no more with Him."

But suppose that the farmer should refuse to sow because all his seed does not take root and ripen. Suppose that men would not enter business because so many business men fail. That is the very same argument that people bring against revivals: "They don't all hold out." A child is born, but I must not rejoice, because so many children die. A man tumbles into the river here, and another man jumps in and pulls him out. He wants me to rejoice, but I cannot, because I am afraid he may fall in again! That is the strongest argument that people bring against revivals. And it doesn't hold.

Another argument which seems to have great weight with many people is: There is so much excitement. My dear friends, I wish I could see as much excitement in the church of God, in the work of God, as I see in other things!

If you want excitement, you go to some place of amusement. I know of a minister who preached a very eloquent sermon against a revival meeting that Mr. Sankey and I were to hold in Great Britain. The whole argument of the sermon was against "undue excitement." But on Friday night that same minister had been floor manager at a dance and was

there until five o'clock on Saturday morning! Then I suppose he wrote this eloquent sermon against "undue excitement in religious meetings!"

Do you think there was ever a country in the wide world stirred as Palestine was under the preaching of John the Baptist, and of Jesus and His apostles? Don't be afraid of a little excitement and a little "sensationalism." It seems to me that almost anything is preferable to deadness. There is no excitement or sensationalism in a graveyard now, but I think there will be quite a stir on resurrection morning. Where there is life, there will always be a commotion. What we need is life!

† I believe that if we ask God for a real work He won't give us a counterfeit. If we ask God for bread He isn't going to give us a stone. If we have counterfeit dollars there must be genuine dollars somewhere; and if there are counterfeit revivals—and the devil tries to counterfeit everything—we are not going to give up the real ones.

People stretch their necks and say, "Where are the people converted in that great revival?"

I don't know; but I do know that they are not going to go around to your house and ring the front door bell and tell you where they are. If you are against revivals, you are the last person they will come to.

Some men in London, who had returned from India, gave a dinner party. Among others who were invited were a wealthy merchant, who was a sceptic, and a foreign missionary. During the dinner party they brought up the question of native converts, and the English merchant turned up his nose and said: "I have lived in India for twenty years, but I have heard more about native converts in London than I ever heard in India. I never saw one native convert all the years I was there."

The guests looked for a reply from the foreign missionary, but he said nothing until later in the evening, when he turned to this man and said, "Did you ever see any tigers in India?"

The merchant's face lit up at once. "Oh, yes," he said, "I have not only seen them, but I have shot a good many."

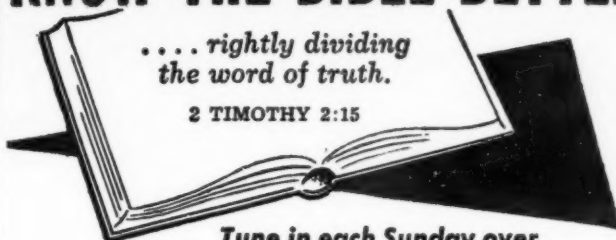
"That is strange," said the missionary, "I have been in India for twenty years and I have never seen a tiger."

One had been looking for tigers and the other for converts. You generally get what you look for.

I was on the Pacific coast for six months, and I didn't go to a place

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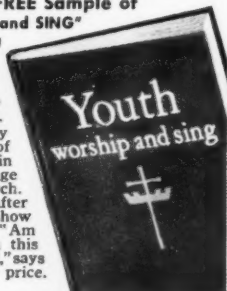
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where I didn't meet people who had been converted in Boston, in the Hippodrome in New York, and in Agricultural Hall or Haymarket Theatre or Campbell Hall in London. Everywhere I found ministers, deacons, elders, or Sabbath-school workers who had been converted in places where I had been. I could doubt my existence as easily as I could doubt that God not only converts, but keeps.

Some people have an idea that where a great number are brought out at one time they are not spiritually healthy. I don't believe a word of it. If one or two come into the church the minister never thinks of preparing a whole sermon for them. But let him take in one hundred young converts and he will get up sermon after sermon to build up those young converts in the faith. Not only that, but it will make such a stir that every member of the church will be interested in helping them.

✦ I COME to another point, and that is our need. When God has revived His work there has always been great need; it is darkest just before the dawn. I think it is getting very dark.

If I should live ten thousand years I couldn't be a pessimist. I haven't any more doubt about the final outcome of things than I have of my own existence. I believe the sceptre of Jesus is going to hold sway to the ends of the earth, and the time is coming when God's will is to be done on earth as it is done in heaven. I believe the time is coming when every knee will bow and every tongue confess Christ.

I am no pessimist, and I am not under the juniper tree, either. If I look on the dark side it is to stir you up and get you to fighting!

But it is getting dark; there is no doubt about that. Paul says in his second letter to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves."

Is not that true today? Lovers of their own selves. Deny it if you can. Look at the men who are selfishly piling up their millions. "Covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Now listen: "Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good."

For a year that saying has been ringing through the nation, "Remember the Maine!" Less than three hundred men lost their lives on the Maine, but every twenty four hours three hundred men go down to drunkards' graves in this country!

"Void of natural affection." I would

Moody Monthly

rather have a son kill me outright than take five years to kill me by drink. That is what is going on in this country all the time. Instead of crying, "Remember the Maine," I think you would better cry, "Remember whiskey," and rise up and put down the devilish traffic!

In four years there were thirty-eight thousand five hundred and twelve murders in the United States, and in the same length of time England had less than six hundred. Lynching is unknown in the old country, and we are having lynchings by the scores and hundreds. Last year we had twenty-five thousand divorces.

See how Sabbath-breaking is on the increase, and how dishonesty is growing in business. Look at the bank

### IT'S WHAT YOU ARE

We do not realize the importance of the unconscious part of our life ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches further, and leaves a deeper impression, than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions.—J. R. Miller

presidents and cashiers who are in our jails and prisons. Do we not need a reformation? Hasn't the time come for the children of God to cry out, "O God, revive Thy work!"

✦ I MUST say here that I see hopeful signs of a nation-wide revival.

I believe that you can go into almost any audience in America and ask those who have been converted in the time of a revival to rise, and four-fifths of the church members will stand up. I have tried it over and over, and I have yet to find one place where it is not so.

Another thing that encourages me is that there has come a hush on the meetings during the last six months that I haven't seen for a number of years. God is coming very near us. I believe we are on the eve of a mighty work if we will just rise and claim it.

Another hopeful sign is that there

[Continued on page 46]

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# HOW TO TALK TO OTHERS ABOUT CHRIST

**T**HE greatest heights to which a Christian can attain is to be an instrument of God in effectively changing lives—changing them from self and sin to Jesus Christ.

It's true, you can do your part in this by praying and giving, in support of the Lord's ministers and missionaries. But the Lord has likewise called each and every one of us to *personally* witness for Him. When He left us the great commission to "preach the gospel to every creature" (Mark 16:15), He certainly must have meant that we are to speak to every one we possibly can reach personally, as well as to supply the means to send others forth with the message.

You may say, along with many others, that this is one thing you cannot do. But have you ever stopped to consider why it is that you can speak to others on almost any other subject and not about Christ? Is it not pride which keeps you from witnessing for your Lord? Perhaps you are fearful that some one will present you with a question or argument which you are not able to answer, and that would hurt your pride. Or maybe you are afraid of what this person might say about you after you have witnessed to him or her. But is it not simply pride that causes you to fear ridicule or persecution, even though it is for the sake of your Lord?

These are real problems for all of us. The question is, how to overcome them. In regard to answering difficult questions or arguments, the answer is, you will learn by doing. If you will begin to witness for Christ, you will be driven to find the answers to the arguments of the unsaved, and to look for answers to their questions. As gradually you learn the answers, you will not be defeated the next time those same arguments and questions are presented. And—almost invariably—people ask about the same questions and use nearly the same arguments.

Don't wait until you are well versed in the Bible and have all the answers. Indeed, one good way to study your Bible is to have your mind full of questions for which you are seeking answers. Begin witnessing for Christ right away. For even a new Christian needs to know only three verses of Scripture in order to witness for Christ effectively. Let us review them one at a time, in sequence.

♦ **THE** first Scripture to use is Romans 3:23: "All have sinned and come short of the glory of God."

This verse shows that everyone is a sinner. No one is excepted. That means that every person you speak to has sinned and has therefore come short of being able to enter heaven

and dwell with God forever. The first thing I seek to do is to get the person to whom I am witnessing thoroughly convinced of the fact that he is a sinner. Conviction of sin is, of course, the work of the Holy Spirit, but He uses the Word and the witness to accomplish that work.

The next Scripture to use is Romans 6:23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Quote only the first part of this verse, to begin with, after the person is convinced that he is a sinner. Show him by the first part of this verse what will happen to him because of his sin. Emphasize that the death spoken of here is the "second death," that is, separation from God in judgment. For

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**You can give an effective  
witness for Christ  
by using only three verses of Scripture**



By RAY JOHNSON

after the person is convinced of his being a sinner, he must be convinced of his terrible lost state, which is the inevitable result of his sin.

Following that, quote to him the last part of Romans 6:23: "... but the gift of God is eternal life through Jesus Christ our Lord." You are beginning now to show him that there is hope for him even though he is a sinner. And that hope is in Christ the Saviour.

Follow that verse up almost immediately with the third verse in the sequence, John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

You can lead souls to Christ by using just those three verses!

It may be that you will want a scripture to use in connection with John 3:16 in explaining what it means to "believe" on the Son of God. I ordinarily use Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." I go on to explain that to be saved one must first believe on Christ as Lord. There must be true repentance for past sin, and receiving Christ as Lord and Master. Note Matthew 7:21-23 and I John 2:3-5 on this.

The name Jesus means Savior. They must put their faith in Jesus as the *One who can save them* and forgive their sins.

The word Christ means the Anointed One, One who has all power. Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). We must believe that by His power He can forgive our sins, change our lives and bring us to heaven.

♦ Don't be discouraged if you don't always get a decision for the Lord from the one to whom you witness. The Lord has commanded us to "preach the Word." Our task is to be witnesses for Him; in due time He will bring forth fruit from the seed.

One way to stop useless arguments and questions is to ask the person this question: "Has anyone ever explained to you, in a way that you could really understand, what the Bible actually teaches about HOW you can receive everlasting life?"

Almost invariably the person will think for a moment and answer, "No."

Then tell them that if they will give you just about ten minutes, or even less, you will explain it to them in such a simple way that they will never again need to say that they don't understand. By using the three or four verses I have given you, you can then give a full and simple presentation of God's plan for their salvation. As you use these few verses the Lord will, no doubt, bring to mind other verses that you can weave in.

Of course, your daily reading of the Bible and your communion with the Lord in prayer will give you the strength and wisdom to constantly increase in effective witnessing.

♦ BE assured, the Lord can use you to win souls to Christ! And many to whom you thought you had witnessed in vain will be in glory because of your faithfulness in sowing the seed.

Don't waste another day. Talk to everyone you possibly can about the Lord. Heaven's joys will be yours in greater measure according to your faithfulness and zeal. Daniel 12:3 states: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness [to Christ and right living] as the stars for ever and ever." Your life will be full in living and witnessing for Him, and God's blessings will abound toward you forever in His coming, everlasting kingdom.

Right now is your time and mine to live a life wholly and actively consecrated to the Lord. We have only one life to live. It can be invested or wasted. Only what's done for Christ will last. You may have lost out in many things in this life, but make sure you don't lose out in obtaining the great place that can be yours in His coming Kingdom through a constant witness. Serve with zeal! **END**

*The issue is not whether we live long or comfortably, but whether we are projecting God into our world*

# FOR SUCH A TIME AS

By Robert A. Cook

**G**OD has always raised up certain individuals for a particular place in history. Joseph was raised up for his day, David for his. Daniel was God's nomination for prime minister, by way of the prisoners' barracks. To Queen Esther came the call of God through her cousin Mordecai: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). With the clear light of centuries shining on the story, we are sure that Queen Esther was God's provision for the needs and crises of her people.

One person—and God uses that one to affect the many. There was just one Abraham, just one Elijah, just one Peter, just one Paul, just one Augustine, just one Luther, just one Moody, just one Hudson Taylor. *And there is just one you!*

Have you ever thought what your life might mean to those whom you can influence—either for good or for evil? One Ahab—and a nation sunk in idolatry. One Josiah—and a nation led in revival! Who knoweth whether *thou* art come to the kingdom for such a time as this?

But, you say, who am I? Moses said the same: "Lord, I am not eloquent." Gideon was far from convinced by the angelic commission: "Wherewith shall I save Israel? I am the least in my father's house." John the Baptist, busy about his God-given ministry, had no time to spare to reflect on his greatness; yet of him the Lord declared, "Among them that are born of women there hath not risen a greater . . ." (Matt. 11:11).

God is looking for those who will allow Him to work through them. "I sought for a man among them," He says, "that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30). "Run ye to and fro through the streets of Jerusalem, and see now if ye can find a man, if there be any that executeth

judgment, that seeketh the truth; and I will pardon it [the whole city]" (Jer. 5:1).

Who can forget Moses' prayer, burning with the eloquence of a desperate heart? "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book" (Ex. 32:32). God looks for someone who will stand between Him and a city—or even a whole nation. And that someone could be you.

♦ RESPONSIBILITY is implicit in the Christian message. The believer is responsible for himself and his relation to God's truth: "Take heed to thyself and to the doctrine . . . so then every one of us shall give account of himself to God." The believer also is responsible for his brother: "Judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." And the believer is responsible for his world: "God is not willing that any should perish, but that all should come to repentance . . . Go ye therefore."

The Christian is to make a difference in his world, as long as he is in it. Our Lord said to His disciples, "Ye are the light of the world . . . ye are the salt of the earth." He also said, "As long as I am in the world, I am the light of the world . . . as my Father hath sent me, even so send I you."

Above all, we who are privileged to enjoy a great deal of light and liberty certainly are more responsible under God than those who are less favored. It is about time that fat, sleek, easy-going American believers take stock of their situation, and faced their duty to the rest of the world! "For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

♦ For such a time as this . . . ? What kind of time do we live in? Basically, the world, the flesh and the devil are

no different from what they were in other centuries. Sinful human nature is still predictably selfish, anti-God and anti-good. Human personality in the raw is still "filled with malice and envy, hateful, and hating one another." We need not expect the world to love us Christians when it hates our Christ. We need not expect the great men of our day to come flocking to the Cross; "not many wise men after the flesh, not many mighty, not many noble" respond to His call.

Some characteristics, however, seem to belong especially to the day in which we live. One is that it is a *confused* time. No one seems sure of anything. Having thrown out authoritarian religion, together with faith and belief in the inspiration of the Word of God, modern educators and scientists have fallen a prey to the philosophy of tentativeness—thinking that what is true today may not be true tomorrow. Since some new sputnik may loom up over our horizon and change all our concepts.

Even in religious circles many are hiding their confusion under the guise of "having an open mind." The person with religious convictions is accused of being a bigot. The New Testament believer who knows what—and Whom—he believes is labeled as naive, obstructionist and reactionary.

Yet it is the open-minded who succumb the quickest under pressure of mind and spirit. Hunter says it was the men who were college and university trained in having "an open mind" who collapsed the soonest under the pressures of communist brainwashing. They weren't sure of anything—so they had nothing to live or die for. Luke says that in the end time "there shall be . . . upon the earth distress of nations, with perplexity" (21:25).

Christians do well to identify this characteristic of the age in which we live and decide where they stand in

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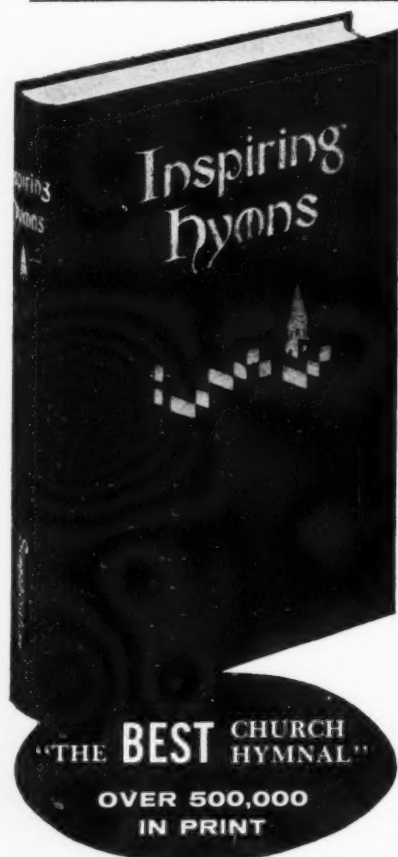
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relation to it. Because others are confused and are surrendering, one by one, the principles for which our fathers stood and which they affirmed with their own blood, does it follow logically that we too must be just as confused and that we must give in to the drift of a godless world? Never!

It is the enemy that whispers, "Surrender . . . give up." It is the Spirit of God speaking through the believer Who says, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts. 20:24).

So others are confused? Let them be. You stand for something! You are somebody—a child of the King! You know Him through the miracle of the New Birth! You talk to God every day, and He talks to you! Your steps are divinely guided, and your life is divinely protected, so that nothing evil can harm you! Your standards of life are already set by a Holy God, and forever settled in His Word—good enough to live and die by!

Let the world wobble on its foundations; you stand firm on the solid Rock, Jesus Christ. Let others wonder what to believe—you make sure that *you* know what and Whom you believe . . . and that you believe it strongly enough to stake your very life on it!

History has never been written by discussions. People who like to hear the sound of their own voices rarely can be counted upon to lead a faltering humanity out of its troubles. It is the Bible-based stalwart who dares to say, "Sirs, I believe God!" that makes all the difference in the midnight of a shipwrecked world. Thou art come for such a time as this!

★ The second thing to consider is that we live in a *corrupt* time. There are, for example, the *phonies*. Matthew 24:23-24 speaks of those who will "deceive the very elect." Peter warns of some whose speciality is "beguiling unstable souls," who "through feigned words make merchandise of you." Paul warns that in the last days there will be those who have a form of godliness but who deny the power thereof. They are all with us today.

There are the *fallen-away*. Luke 18:8 asks the plaintive question, "When the Son of man cometh, shall He find faith on the earth?" And Matthew 24:12 flatly says that the love of many shall wax cold. One would have to admit that for most evangelicals about the only thing we know of sacrifice is how to spell it. A drifting coldness, like the imperceptible chill-

ing of the blood before death by freezing, is sweeping over the visible church. Much religion . . . little heart.

There are the *forsaken*. Iniquity shall abound, Matthew says. Paul paints the horrible picture of people so wedded to their sin that they call black white and call wrong right. Dialectic materialism is simply the logic of the damned—put in a book! God is forced to forsake such people. "God gave them up," says Romans 1:24, 26, 28.

Every so often the FBI warns that crime is increasing. But we have lived with a rising crime rate for so long that we count it like rising prices—inevitable—and go on living with it. Standards are sagging, morals vanishing, and godlessness is taught to our society in little doses through mass communication media. We are living to see the day when God is turning His back on people who have forsaken Him. "The wicked shall be turned into hell, and all the nations that forget God."

Yes, it is a corrupt day we live in. But what about you, child of God? Thou art come to the kingdom for just such a time as this!

Others are false. Do you have to be? No! Paul says, "Be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine . . . but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ . . . Walk not as other Gentiles walk, in the vanity of their mind, having given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:14, 15, 17). Someone has to be true, no matter how many counterfeits there are! You be that someone!

Others are fallen away. Should you? No! "Hold fast that which thou hast, that no man take thy crown" (Rev. 3:11). The secret of avoiding apostasy is not fighting apostasy, but fighting sin and Satan with the sword of the Spirit—the Word of God! If more apostasy hunters would take unto them the whole armor of God and go out after lost souls, rebuking sin and Satan, we would soon have a different climate in the church of the Living God! "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13).

Others have given in to the ever-encroaching spread of godlessness. Must you? No! "When the enemy shall come in like a flood the Spirit of the Lord shall raise up a standard against him" (Isa. 59:19). Who knoweth whether thou art come . . . for such a time as this? It takes just one person, sold out to God, filled with

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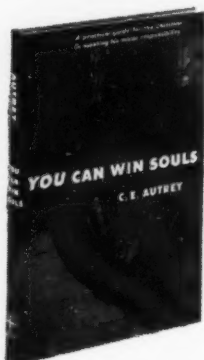
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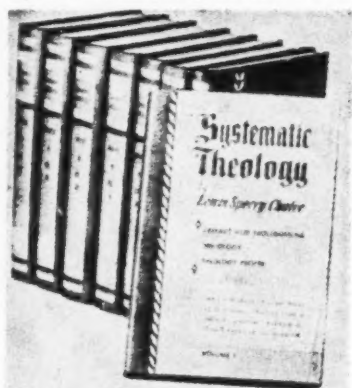
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✦ We live also in a challenging time. These are terrifying days—catastrophe is just a heartbeat away. Some madman can at any moment loose upon the world a holocaust that would, within the space of thirty minutes, leave fifty million Americans dead. People are losing their minds through sheer panic... "for fear, and for looking after those things which are coming on the earth." Many a heart attack is being induced by constant fear, that brings the tension that stops the beating of life in the breast.

And yet, for the child of God who is walking in the will of God, there is—or ought to be—perfect peace and an opportunity for service such as he has never known before. Are people afraid? He has the antidote to fear: One, a Person, who says, "I will never leave thee nor forsake thee" (Heb. 13:5). Is there danger in the air? Jesus, our Almighty Saviour says, "Fear not them that kill the body, and after that have no more that they can do..." (Luke 12:4).

The death of the body is just an incident in the eternal story of Divine accomplishment. To die is to depart and be with Christ which is far better. The great longing is not to live long, but to live—or to die—in a manner that will glorify Christ.

If ever the Lord Jesus Christ was real, He is today! You have the priceless privilege of presenting Him to people who are confused, corrupted, caved-in emotionally and spiritually spent. You are come to the kingdom for such a time as this. God has plans for you. God have mercy on you if you back away from living—or dying—so as to make a difference in the

history of your generation!

Let us be fully cognizant of the force of prophetic truth, and the cast of coming events foretold in God's Word. But let us never forget that in the economy of God, the seemingly inevitable march of human events has often been reversed by one person who dared to believe and obey God! Remember Moses... and Elijah... and Daniel... and Peter... and Paul... and Luther... and Wesley... and Edwards... and Finney... and Moody! Remember Joseph... and Gideon... and David... and Hezekiah... and Nehemiah! God is still saying, "Ask me concerning my sons, and concerning the works of my hands, command ye me... ask what I shall do for thee... according to your faith be it unto you... ye have not because ye ask not."

Oh, Little-faith, the issue is not whether you live long or comfortably, whether you are spared war and its suffering or whether your taxes go up or down. Eternal matters are at stake! You are responsible for projecting God into the day in which you live. Your Sunday School teaching and preaching must communicate God! Your life must be a demonstration of what God can do in shoe leather! Your personality must always be plugged in to the heavenly switch-board!

And through it all, God is willing to tie His Almighty to your faith. Make your plans and your prayers big enough for God to get into! Specialize in believing and obeying God in your own life—leave the projection of it across the world to Him.

Who knoweth whether *thou* art come to the kingdom for such a time as this? **END**

## Revival for Today [Continued from page 39]

has never been such a demand for Bibles in the history of this world as there has been during the last three years. It is said of Martin Luther's day that his books and pamphlets and the truth of his preaching dropped down on the nation and were scattered by the angels. It seems today as if the angels of God are moving in a marvelous way and people are going back to the Old Book.

Last winter in Chicago, Mr. Newell, the assistant superintendent of the Bible Institute, held Bible classes in five sections of the city, and the average attendance from October to May was over six thousand people. This summer he has been holding similar classes in London, and five thousand people have attended through June and July. I believe that when God has revived His work, people will go

back to the Book.

People are tired and sick of this awful controversy that is going on. Sam Jones's motto has been, "Quit your meanness." I hope the motto of the ministers of this country will be, "Quit your fighting and go to work, and preach the simple gospel!" The question is "Shall we have a great and mighty harvest, or shall we go on discussing our differences?"

I would like, before I go hence, to see the whole church of God quickened as it was in '57 and a gospel wave going from Maine to California that shall sweep thousands into the Kingdom of God. Why not? Why shouldn't we have in the closing year of this old century a great shaking up and a mighty wave from heaven?

Is there anything to hinder? Are you doing anything to hinder it? **END**

Moody Monthly



# "a place called Golgotha"

(Matthew 27:33)



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BILL PEARCE

# OFF THE RECORD

» Dipping into the stack of new and like-new recordings at hand this month, we came up first with this recent work by a male foursome billed as the ROCK OF AGES QUARTET. They have released this for Diadem Recordings (1553 Plainfield Ave., N.E., Grand Rapids 5, Mich.).

Except for the pianist, who is a music teacher, these are laymen from Vancouver, B.C. Musically speaking, the quartet is somewhat better than average in tone quality. They have a sound which, at times, closely resembles that of the Old Fashioned Revival Hour Male Quartet. This points to the job of the second tenor, who is largely responsible for the quality and life in their expression. I would like to have seen this group loosen up a little, especially in their spiritual, *Rock a My Soul*. In a song like this, there should be a little more liberty in the "gettin' with it" feel. Of course, I'm not suggesting that anyone go all the way to a ridiculous rock n' roll.

I liked their gospel songs, *Pearly White City* and *Give Him the Glory*. If a quartet, or any group such as this, can get "soul" into their singing while still retaining the techniques, this is an accomplishment. The number of this album is DLP-109.

» Speaking of the Old Fashioned Revival Hour sound, here they are again on Christian Faith label—THE OLD FASHIONED REVIVAL HOUR CHOIR (LP-4031). This record is produced by Hugh Edwards out at Alma Records Inc., Reseda, Calif. The choir has appeared on other labels. It still sounds as alive and inspiring as ever, but there is not much difference between this and previous albums of theirs.

Personally I feel that this disc is somewhat anti-climatic to the recording they released a year or so back on RCA, embodying the choir, quartet, soloists and Dr. Fuller. But perhaps in this album they've recorded your favorite song! They adhere to the old fashioned numbers here, doing very little, if any, new material. For this group it's all right because it's consistent with their image.

» I hesitated to include this next rec-

ord in the column for two reasons. First, the artist and the whole world of activity which the artist represents are quite remote from things evangelical as we know them. Second, some may think me presumptuous to evaluate the work of such an internationally famous entertainer.

I speak of the signature label, (SM-1056) SONGS OF INSPIRATION, ARTHUR GODFREY.

The musical work is commendable and very well done from a technical standpoint. Godfrey sings with seeming sincerity. Selections include *Credo*, *Beautiful Isle of Somewhere*, *The Little Brown Church*, *Work for the Night is Coming*, *Thou Must Be True*, *I Would Be True*, *Blest Be the Tie that Binds* and *God Be With You 'til We Meet Again*.

Are these selections music from the heart or merely special numbers? Without knowing more about the artist and his personal faith we cannot attempt an answer.

» If I were able to look out on the beauty of the Shenandoah hills and valleys of Virginia, I think I'd be constrained to sing right along with this next group up for review—UNTO THE HILLS—THE MENNONITE HOUR A CAPPELLA CHORAL GROUPS. From the lovely color cover shot of the above mentioned valley we turn to the male chorus and quartet, ladies chorus and entire choir of The Mennonite Hour.

I favor especially the men's chorus. They have a flavor somewhat akin to the Lutheran Hour men's group in confidence and solidity, though they lack some of the Lutheran groups' vocal quality and musicianship.

I enjoyed the repertory, which favors some of the great hymn tunes and lyrics of bygone days. At the same time there are some of the newer gospel numbers such as *In Times Like These*. *O Happy Day* is there too. The soloists are not outstanding vocally, but sing with what sounds like good co-operation. J. Mark Stauffer directs the choirs. I enjoyed the confidence in the over-all singing, and I trust that you'll enjoy the record. Mennonite Hour Records, Harrisonburg, Va.

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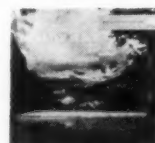
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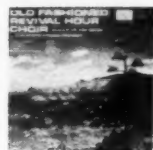
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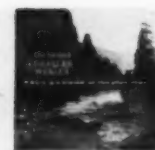
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a home study feature  
on the Gospel of John

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## UNIT FIVE

# AT THE FEAST OF TABERNACLES

By Alfred Martin

**T**HE first few verses of John 7 show how the tension had mounted during the ministry of the Lord Jesus. Opposition to Him was centered in Judea ("Jewry," 7:1, A.V.). His brothers (who are named in Matthew 13:55) had not yet put their faith in Him (7:5). They taunted Him cruelly about His absence from the religious center of the nation.

In reply the Lord Jesus did not say that He would not go to Jerusalem at all. He said, "I go not up yet unto this feast; for my time is not yet full come" (7:8).

An interesting sidelight to be noted in various places in the Gospel is John's use of the term "Jews" to refer primarily to the religious leaders of the nation (see particularly 7:13).

Having come to Jerusalem at His own appointed time, the Lord Jesus began to teach in the temple (7:14). Evidently controversy was still raging about the healing that He had performed on a Sabbath day during His previous visit (7:23). All through the Gospel record the clear implication is that the Lord Jesus cannot but be a controversial figure. If this is true of ordinary human leaders, how much more so of Him! Sides must be chosen. Ultimately one can be only for or against Him. Note the widely varying opinions among the troubled populace as described in this chapter.

Near the beginning of His ministry the Lord had spoken of His "hour" which had not yet come (2:4). The thought is repeated here. Underlying

the stirring events of this most crucial time in all the world's history was the sovereign purpose of God:

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come" (7:30).

On the last day of the week-long Feast of Tabernacles the Lord Jesus gave a triumphant invitation:

"If any man thirst, let him come unto me, and drink" (7:37). Coupled with this invitation was a promise of fullness of life and power through the Holy Spirit (7:38, 39).

The reaction of many of the people shows how possible it is to be factually correct without interpreting the facts correctly. They were right in their contention that the Messiah, as prophesied in the Old Testament (Micah 5:2), must come from Bethlehem (7:42); but they completely failed to

connect the Lord Jesus with Bethlehem, simply because of His associations with Nazareth in Galilee. Real faith need not be blind; it ought, in fact, to investigate the whole of a situation, not just the superficial appearance.

Nicodemus is seen here for the second time in John. He attempts to apply reason in the case, but his associates are moved by unreasoning hatred. "Out of Galilee ariseth no prophet," they sneer, conveniently overlooking Jonah, a native of Gath-hepher, a town in lower Galilee (II Kings 14:25). Possibly the enemies of Christ overlooked other Galilean prophets. They certainly overlooked or ignored the great prophecy in Isaiah concerning the Messiah's connections with Galilee (Isa. 9:1-7).

♦ THE twelve verses from 7:53 through 8:11 are not found in some of the oldest manuscripts and are consequently questioned by many Bible students. This is a difficult and exceedingly complicated textual problem, and the evidence for the genuineness of the passage is not clear. While the present writer accepts the verses as genuine, he recognizes that this is not a question involving doctrinal orthodoxy and would be hesitant to base any teaching upon this passage alone.

Certainly we are not to understand that the Lord Jesus condoned immorality, but that He manifested forgiveness toward the truly repentant. The scribes and the Pharisees who

### BEFORE YOU BEGIN...

1. Find a quiet place for study and ask the Holy Spirit for understanding.
2. Check the answers to last month's exam (p. 91) and note the answers to any you missed.
3. Read the text both seriously and purposefully.
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5. Complete the exam, following closely the instructions given with it.

• • •



a report to thoughtful laymen

## The Financial Dilemma of Ministers

Did you know that the average American minister's salary has failed to keep up with the cost of living? Perhaps this is why the National Council of Churches has found two-thirds of our more than 200,000 ministers living in debt.

Consider three basic points. In the first place, a minister is an educated professional man who must pay for the equipment and continued training needed to meet the demands of his occupation and the civic leadership he assumes to do his job better. Second, he is almost always a husband and father who must provide for his family. Third, he is an individual—a person as yourself—who needs the time and things which complement and recreate his working abilities and talents.

All of these cost money he seldom has. Recent figures compiled by the National Council of Churches place the average minister's salary more than a dollar an hour below what the average painter makes. And the minister has no 40-hour week. In fact, if a painter works 60 hours in one week (as his minister so often does) he would receive \$228.90 according to Department of Labor statistics. Working the hours he does, a minister would earn over \$1,000 a month as a painter.

Inflation, too, cripples the minister's income. National Council of Churches' figures show that the incomes of clergymen have increased 105% since 1939. But in the same time the U.S. News and World Report charts a 149% increase in the cost of living, including taxes.

The value of the dollar decreased faster than the minister's salary grew. Simultaneously, our increasingly complex society created new demands upon his money through more extensive education for his children, advanced medical procedures, new charities.

Today, as a result, many a minister faces financial difficulty. As a trained professional man and community leader, he must maintain the standards you expect of him. As a family head, he must provide his wife and children with the necessities of life. As a human being, he must engage in those same human activities you find so necessary for your own continued growth.

But it is impossible for many ministers to meet all of today's financial demands on a salary that is worth less than was the average minister's salary in 1939. True, a man does not follow the call to be a minister for material wealth. But shouldn't he be paid enough to live as people who respect his position would expect?

Josh Billings once said, "A congregation who can't afford to pay a clergyman enough, want a missionary more than they do a clergyman." Church members, especially the guiding laity, must ask themselves how much shall be given to one who gives them all he has—the decision is theirs.

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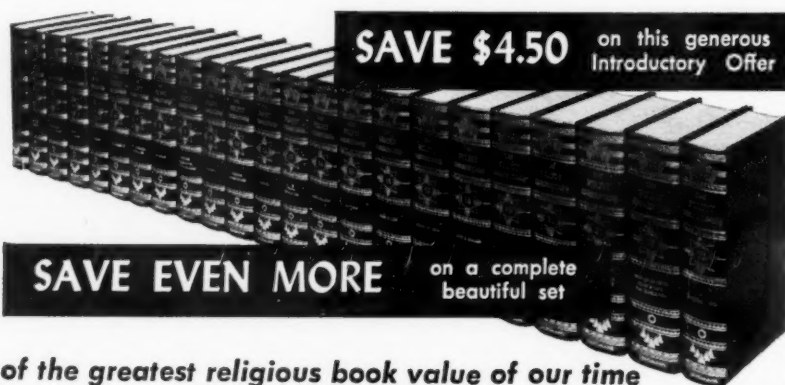
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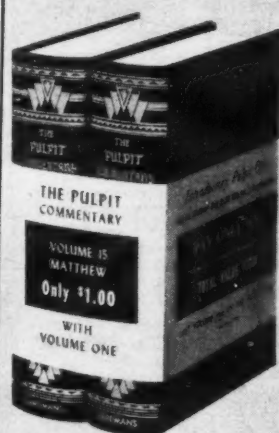
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brought the woman to Him were not interested in her soul, but only in trapping the Lord Jesus. They proved the insincerity of their motives by bringing the woman alone and ignoring the man involved.

As the gospel of Christ is the triumph of eternal life over death, so it is also the triumph of spiritual light over darkness. The second "I AM" saying of the Lord Jesus declares this:

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (8:12). This was anticipated in the Prologue, where one of the titles given to the Lord Jesus was the "Light" (1:4, 5, 7, 8, 9).

✦ EVERY statement of the Lord Jesus provokes controversy, because sin cannot abide holiness, or darkness light. Again He is accused of bearing false witness concerning Himself (8:13). Again He invokes the Father as a witness, along with Himself, to the truthfulness of His claims (8:16, 18).

Coupled with the mention of God the Father is the repeated statement that it was He who sent the Lord Jesus (e.g. 8:16, 18, 26). A study of the passages in John which refer to the Lord Jesus as the One who was sent can be richly rewarding. (Use a concordance.) The Lord Jesus was God's missionary to the world. (The dictionary, by the way, can also be a very effective tool in Bible study.)

The claims of Christ can be completely baffling to those who do not know Him. Notice the questionings and doubts of His hearers:

"Where is thy Father?" (8:19)?  
"Will he kill himself?" (8:22)? "Who art thou?" (8:25)?

The Lord Jesus promised that the truth would bring freedom. This verse (8:32) is often misapplied by those who are not even interested in the Lord Jesus. The truth spoken of here is the truth concerning Christ Himself: to know it is to know Him (compare 14:6 and 17:17).

The Jews' reply is pathetically humorous: "We be Abraham's seed, and were never in bondage to any man..." (8:33). Had they forgotten the "cruel bondage" (Ex. 6:9) of their ancestors in Egypt? Had they forgotten the Babylonian captivity? How could they ignore the fact that, even as they spoke, they were under Roman domination? Having shown that He referred to a far more terrible slavery than they imagined, the slavery of sin (8:34), the Lord Jesus went on to question their very premise. They were Abraham's seed—that was true (8:37). They were natural descendants of Abraham. But they were not

Abraham's children (8:39); that is, they did not bear a family resemblance to Abraham, for he never would have rejected the Son of God.

Against their pride of natural descent from Abraham, and their arrogant assumption that God was their Father (8:41), the Lord Jesus interposed the startling comment that their real father was the devil (8:44).

This passage is the final answer to those who talk about the universal fatherhood of God. There is a limited sense, of course, in which God is the Father of all men in that He is the Creator of all (Acts 17:28). But in the highest and truest sense God is not the Father of all men. Early in our study we saw the truth that those who believe in the Lord Jesus become children of God (1:12), being born into His family. Since this is so, then those who reject Christ are not God's children.

♦ THE virulence of the enemies of Christ against Him was terrible. There seems to be a sneering reference to illegitimate birth (8:41), for no doubt such rumors always dogged His footsteps, and the facts of the virgin birth could not have been made known fully at that time. Later they accused Him of being a Samaritan, and a demon-possessed one at that (8:48). Then they asserted, by means of questions, that He was inferior to their "father" Abraham (8:53).

The Lord Jesus in response told them that Abraham rejoiced in His day (8:56). They always twisted His words, but they knew what He meant. He had seen Abraham, for He was—and is—the eternal One (see 8:58).

From their point of view they might well have taken up stones to throw at Him (8:59), for they had no doubt that He had spoken blasphemous words, and the penalty for blasphemy was death. This was no mere play on words in which the Lord Jesus indulged. This was a deliberate and definite claim to deity. Every Jew would recognize the allusion to the ineffable Name, explained by God to Moses at the burning bush (Exodus 3:14). Not only could He state His eternity in this way—as the I AM—but He was also declaring His Godhood.

Look back over the points in this lesson. When you are sure you have the material well in mind, turn to the exam on page 81 and read it quickly, noting any questions you cannot answer. Then turn back to the lesson and find the answers about which you are uncertain. Finally, complete the exam, this time without reference to your Bible or the lesson.

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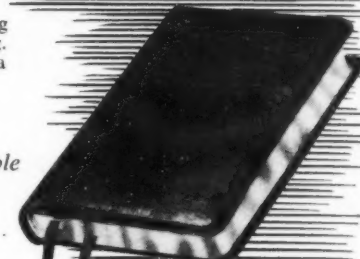
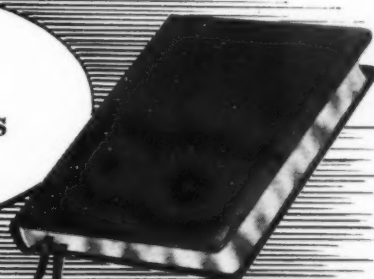
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## Inside Moody Bible Institute

[Continued from page 29]

cient means of preserving and extending this Institute family life is the Alumni Association.

Wherever Institute graduates are located, the various ministries of the Institute are promoted. Those who have experienced the grace of God in salvation and in Christian fellowship have a passion for making it known to others. This is a service of mutual interest. The alumni can help the Institute in a very vital way by making known its value to young people. If each one of the thousands of former students who have gone out from the Institute would take it upon himself to secure another student, the buildings would always be full and running over, and the Institute would be obliged to enlarge its equipment.

Alumni can be helpful not only in sending students to the school, but also in interesting men and women in the other Institute ministries such as the study of the Bible by correspondence, MOODY MONTHLY, Moody Institute of Science and the radio arm of the Institute in Chicago, Moline and Cleveland.

Gatherings of former students also create a union of Christian forces against the assaults of the enemy. More and more as the end draws near, the evil one exerts his utmost effort to destroy the work of the Lord. More and more vicious are his attacks upon the word of truth. The challenge is such that former students who have entered into the power of the new life in Christ Jesus should meet it with a hearty response.

Local chapters may form prayer bands to call down the power of God upon the dying world. The Holy Spirit's power is brought to bear through the intercession of God's people.

Despite the thoroughness and perfection of our organization, we shall fail unless wisdom and power come from on high. Alumni who have come to know our Lord in prayer should unite so as to have fellowship in this vital and blessed ministry.

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# IN THE STUDY

## **The Tragedy of False Interpretations**

A FEW years ago when traveling in a car from London to the South of England, as we passed through the town of Gillingham (a place I had never before seen), we saw a huge, ornately-decorated though somewhat grotesque building that clearly showed itself to have been abandoned some years before. It was sort of a shell of a building, and—we thought—a structure that had never been finished. I do not know why, but the moment I saw the building I had a feeling of looking upon something that was evil—something that stood as a testimony not simply to a dream never fulfilled, but of an attempt on the part of someone to erect a monument to some cult of wicked claims.

Inquiry at two or three nearby stores gave us no information at all. There was no time to go to a public library to ask further about the building, so I continued to wonder what was behind this. At last I have the volume that gives the information—a book which I did not know of until a few weeks ago; I have read it with the greatest of interest.

The book is entitled, *Past Finding Out*, with the subtitle, "The Tragic Story of Joanna Southcott and Her Successors," by the well-known church historian, G. R. Balleine, and published in 1956 by the Society for Promoting Christian Knowledge, London. I hope my readers will not conclude that I have perverted tastes when I say that I have not read anything so interesting for a long time.

If one opens the *Dictionary of National Biography*, he will find after the name of Joanna Southcott, at the beginning of the biographical sketch, the word "impostor." The book states, by the way, that in 1913 the Southcottians persuaded the National Portrait Gallery to remove the word "im-

postor" from the painting of Joanna Southcott and substitute the word "prophetess."

It is not necessary here to review her life in detail, which, from a moral standpoint, was quite honorable. No scandal was ever attached to her name, unless we can speak of self-deception as scandalous. In her early forties (she was born in 1750), she began to hear "voices," one of which said, "The Lord is awakened out of sleep. He will terribly shake the earth." The author's discussion of the significance of "voices" in the experiences of mystics down through the ages is very illuminating.

Well, the Apostle John tells us that we are to *try the spirits* whether they be of God or not, and it would have been a good thing if Joanna had followed this admonition. Actually, when some of her prophecies did not come true, she became terribly depressed; she thought at times that perhaps she had been deceived by Satan, as she certainly was. And then some new revelation would come, and she would keep on multiplying her books and growing in influence.

Some of the claims of Joanna Southcott were not just ridiculous and unfounded, but they were at times also quite blasphemous. She finally came to the conclusion that she was the Bride of Christ spoken of in the Book of Revelation. She claimed that a voice had said to her, as early as 1794, "Now I'll tell thee who thou art—the true and faithful Bride."

At the end of her life the greatest tragedy of all occurred, a judgment of God indeed: At the age of sixty-four she had come to the conclusion that, miraculously, she would conceive and give birth to a son who was to be called Shiloh, from Genesis 49:10. Other false prophets of a previous century had claimed to be this Shiloh, but she now became convinced that the Messiah was to be born of her. By this time she had a great following, not only in England, but in

America and elsewhere. These deceived thousands became tremendously excited when she announced in 1814 that her Voice had declared, "This year, in the sixty-fifth year of thy age, thou shalt bear a son by the power of the Most High."

Now the remarkable thing is, that after a few months she began to show signs, it was thought, of pregnancy. She was examined by a number of doctors, some of them of the highest repute, and the majority declared that she was pregnant. Of course, in those days there were no X-rays, and such a diagnosis could be wrong. We now know, and I do not need to go into details here, that it is possible for a woman to think she is pregnant, and to have this conviction exercise such an influence over her that for awhile she begins to show signs of an *apparent* pregnancy. Well, the time came and went for her to be delivered of child, and no child was born. Confined to bed, she bitterly confessed, "It all appears delusion." On December 27 she died, apparently with a broken heart. A thorough post-mortem not only failed to show any pregnancy, but failed to show any abnormal growth of any kind. With this, many of her followers lost faith with the entire movement.

Now began a struggle for power among some of the leaders of her group. One George Turner called himself the Herald of Shiloh, and made a prediction that an earthquake would shake England January 28, 1817, fulfilling Revelation 6:12. He told his followers to send no letters and pay no taxes. In fact, some of them even threw money out the window as worthless coins on the night that England was to be convulsed. This day also passed without England suffering the convulsions of the last days. Then he said that Shiloh would appear April 10, 1821, but that day also came and went without Shiloh's appearing. Crushed with disappointment, he also took to his bed and soon died.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.



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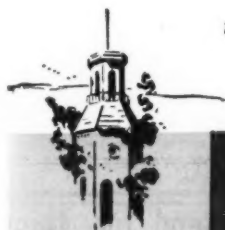
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Yet the movement continued. In fact, in 1853 there were as many as fifty Joanna Southcott Societies in England, thirteen in Ireland and some in the United States! There now developed in this group the conviction that the inhabitants of Great Britain were descendants of some of the sons of Jacob, and that all the promises of a glorious kingdom on earth were for those who would believe such doctrine. Here commences, I believe—and this was rather new to me—this whole nonsensical stuff known as Anglo-Israelism.

It is here that I came upon the facts regarding the building I had seen in Gillingham. It was built in the last quarter of the nineteenth century by one of the sects developing from this Joanna movement, led by a Mr. and Mrs. Head. After extensive travels, Mr. Head called himself James Jezreel, borrowing the name from a passage in Hosea. The temple erected in Gillingham was begun in 1884. It was to house printing presses for their periodical, *The Flying Roll*, with an assembly hall to accommodate 6,000. Six months after the work was begun, however, Jezreel died. Trouble now followed trouble. The upper walls were dismantled. In recent years the great hall has been used as a moving picture theater, a dancing school, a billiard saloon and a Seventh Day Adventist chapel. One of their periodicals, however, continued to be published until 1935.

Now and then, of course, the followers of Joanna have widely publicized some fable about Joanna's box of mysteries and prophecies which have not been opened. Well, she left thousands of pages of published writings and hundreds of prophecies now proven false, and whatever is in this box, one may be sure it is equally worthless.

One cannot help but wonder how so many thousands of people can be deceived in such movements. Remember, Joanna herself was a member of the Church of England, and many of the later leaders insisted on church membership, though a few, establishing splintered groups, became scoffing atheists. A number of clergymen in England believed in this movement. Some wealthy men gave large sums to it.

The New Testament has a lot to say about deception, especially in the last days. This Joanna Southcott movement is only a token of what we may expect on a universal scale as the age draws to a close. We must ever remember the words of the Apostle Paul that we are to be sure that we are rightly dividing the word of truth. Any interpretation of the Scriptures that exalts men and gives men the

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idea that they themselves are some designated person predicted in the Scriptures to have power and prominence is, you may be sure, a false interpretation and is due to demon deception. The most tragic aspect of all of this is that so many lived to know their faith had been misplaced, and with this, they lost confidence in the holy Word of God.

### New Bible Dictionary

Any Bible dictionary prepared by a scholar who has been a careful student of the Word of God all of his life is bound to be a work of value, and, to me, always a work of fascinating interest. In fact I have often thought of writing a book to be entitled, *The Fascination of Bible Dictionaries*. All that I have said is certainly true of a volume that has just been published entitled *A Dictionary of Life in Bible Times*, by the late Professor W. Corswant (Oxford University Press, \$6.50).

Dr. Corswant was for many years professor of the History of Religion and of Biblical Archaeology on the faculty of Theology at Neuchatel. He was one of whom it is correctly said, "He was in the forefront of the philological study of the text and in the study of places and things." His dictionary first appeared in French in 1956, two years after the author's death. It has now been translated into English by Arthur Heathcote. This is a volume of some 300 pages, with scores of pen and ink drawings.

The title indicates what may be expected in a volume like this and what is not to be expected. It is a dictionary of life (by which term the author meant the practical every day life and experiences of men and women who appear in the pages of the Old and New Testaments). Therefore, there are no articles relating to the individual characters of the Bible, such as Abraham, Aaron, Isaiah, etc. There are no articles of geographical data, and nothing about Jerusalem, Ephesus, etc. There are no articles about the Bible as such, or the books of the Bible.

In going through the volume, I have carefully compared its wealth of material with similar articles in the other two more modern one-volume dictionaries—Harper's, and the revision of the famous volume by Davis. I discovered that the following articles are unquestionably superior to anything on the same subject found in any one-volume Bible dictionary available today: Amulet, child, circumcision, devote, ephod, foreigner, hair, the laying on of hands, hunt, levirate marriage, perfumes, shoe, slave, uncleanness, wine and women. Some articles

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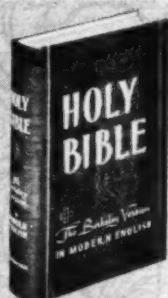
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here will come as a surprise to most Bible students, such as the one on charcoal, concerning which Harper's work has nothing. The article is short, and I am taking the liberty of quoting it entirely:

"In the Bible, whenever coals are mentioned, charcoal is meant, since coal was unknown in Palestine in those times. Hebrew has three words, to signify black charcoal, glowing coals and half-burnt embers. The texts allude, for instance, to the bread being baked, to the cauldron being heated over a glowing fire, to the charcoal used by the blacksmith, and to the broom, the roots of which give a charcoal of high calorific value; this is still sold today by some Arabs. Charcoal was also burnt in the braziers used for heating.<sup>3</sup> The Gospel of John speaks of charcoal fires, one warming those grouped around it, another used for cooking fish.<sup>4</sup>

"Many texts mention the glowing or dead embers in a figurative sense, in various metaphors.<sup>5</sup> And the typical expression 'to heap burning coals on his head,' used in Proverbs and quoted by St. Paul,<sup>6</sup> has become proverbial. The Arabs have analogous sayings; for them, for instance, great anxieties are 'burning coals of the heart.'

"In Isaiah 6.6 and I Kings 19.6, contrary to certain translations, a 'glowing stone' is really meant." As will be noticed in the above quotation, the articles are valuable in that they contain so many Scripture references. There are no bibliographies, and only rarely is any book referred to in any article. Some of the articles are inferior to those in other one-volume Bible dictionaries, as, for example, those on blindness, cave, cross, fish, iron, lamp, linen, pottery, punishment, tent, trades and water. For some strange reason there are no articles here on the subject of burial, death or grave, though there is an article on coffin, even though the article states that neither in the Old Testament or in the New Testament is a coffin ever referred to. But there is a long article on tomb, and there should have been some cross references to it. What surprises me most is the absence of articles on most of the parts of the human body, some of which are referred to in the Bible hundreds of times. There is an article on earring, but nothing on the ear, nor arm, feet, eye, etc., and there is no article on the very important matter of blood.

<sup>3</sup>Is. 44.19; Ex. 24.11. <sup>4</sup>Ps. 120.4; cf. Prov. 26.21; Is. 44.12; 54.16. <sup>5</sup>Jer. 36.22; Jn. 18.18; 21.9. <sup>6</sup>II Sam. 14.7; Job 41.21; Ps. 18.8; 12; 120.4; 140.11; Prov. 6.28; 25.22; Is. 7.4; Ex. 1.13; 16.2; Amos 4.11; Zech. 3.2. <sup>7</sup>Prov. 25.22; Rom. 12.20.

## The Changing Scene

[Continued from page 32]

school education was not free as it is today, and attending college and seminary was financially impossible for the majority of young people desiring to serve the Lord.

As always, God had his men ready to step forward with new ideas. In 1882, A. B. Simpson of New York City, burdened by the need for more workers on home and foreign mission fields, established the New York Missionary Training College, now Nyack Missionary College. In 1886, Dwight L. Moody, layman-evangelist, organized the Chicago Evangelization Society, now Moody Bible Institute. Thus was begun what Frank E. Gaebelein has called "a distinctly new emphasis . . . in our Christian schools of higher education."

Simpson's burden was mainly in the direction of providing more missionaries. Moody wanted to train "gap men," Christian laymen taught in the English Bible and methods of Christian work. The emphasis in the schools founded by these men of God was not so much on traditional education procedures as it was on changed lives, determined workers and men of deep faith.

Once begun, the movement rapidly gained momentum. By 1910, some thirty other schools had been established. During the years 1931-1949 alone, some ninety similar schools were founded. Today there are 236 Bible Institutes and Bible Colleges in the United States and Canada.

Through the years many changes have come; adaptations to current trends have been made and newer techniques and materials introduced. Several schools have added practical auxiliary training to the curriculum, such as the training of airplane pilots, basic courses in medicine, and intensified studies in linguistics. But the basic emphasis has remained the same—specialized training in the content and use of the Word of God.

With the rise in educational standards generally, there has come in recent years a distinct trend toward the four-year Bible college program. Advocates of this trend believe that it provides a more adequate general background in liberal arts to prepare the Christian worker to take his place more effectively in a world of higher educational standards. Critics of the trend caution against the danger of Bible studies becoming overshadowed by a proliferation of helpful, but really peripheral, studies, and suggest leav-

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ing the student's liberal arts education to the liberal arts college.

In this connection, it is worth noting that whereas the Christian young person in Canada who desires a liberal arts training is confronted by a program of higher education largely controlled by the provincial universities (there are very few independent liberal arts colleges in Canada), the student on this side of the border has a variety of excellent independent Christian colleges from which to choose. In these he can find the thorough academic training he seeks, in a Christian environment, under qualified leaders who will provide direction of thought patterns on a Christian axis and will stimulate him in formulating life concepts.

On the graduate level, training is available in a number of Christ-honoring seminaries which have come upon the scene in the last generation or so.

Certainly the day is past when Christian schools of the type discussed can be regarded by the average church member as glorified Sunday Schools. The academic stigma of the past has been removed from these schools; they have proved themselves academically and spiritually.

The young person of today who desires positive Christian training for a life filled with the precious truths of the Word of God and lived in the presence of the Lord Jesus Christ, who desires to prepare for Christian living and service on the highest level, has opportunities which would have seemed golden to his counterpart of the 1880's.

### Survey of Home Missions

Lester E. Pipkin

A DEFINITION of home missions is probably in order at the beginning of this survey. Home missions is that area of Christian work, carried on in the United States, designed to reach people not ordinarily reached by established churches.

At about the turn of the 18th century, a number of American missionary societies were formed in the New England and Middle Atlantic states. Primary concern at first was the conversion of the Indians. Begun by prominent denominations, the work was often carried on by combined efforts through interdenominational societies. Interest spread to the frontiers with their new settlements. By 1825, every major denomination had well-organized home mission societies that often embraced not only the work of evangelism, but the printing of literature and the establishing of schools.

The "New West" continued to pro-



wide great areas of home missionary work as late as 1880. Home missionary activities were continued in the Southeast among the Negroes and the mountain whites. About this time, Indian work was opened in the Northwest and evangelistic efforts were begun among the Chinese and Japanese in California and Washington.

Independent and interdenominational missionary work is more difficult to trace than denominational. By 1900, a new educational movement was under way and developing Bible Institutes began to provide zealous Christian workers for the world's mission fields. Some of these were assimilated by the denominations in their various mission enterprises. Others, as independents, sought to help existing denominational efforts without actually uniting with them. As denominational missions moved more from evangelism to institutionalism and from frontier to urban effort, independent missionaries and mission boards pushed into the vacuum of rural or neglected areas with true soul-winners' concern and vision.

Today, as a result, denominational societies, independent missions and individual workers are all ministering in the recognized missionary areas of the United States.

While any soul-winning effort in this country might properly be termed "home missions," certain geographical locations and population segments are generally considered home mission fields. Estimated population figures are hard to obtain and more difficult to substantiate, but the field secretary of the National Home Missions Fellowship states that there are approximately one half million each of American Indians, migrants and Louisiana French, more than sixteen million Negroes and one million of both Mexicans and Western Plains and mountain folk. The Southern mountaineer has been variously estimated at one and one half to five million, depending on the criteria used.

With an estimated 10,000 villages without churches, 30,000 villages without resident pastors and almost 40,000,000 school-age children unevangelized, the United States presents a mission field of gigantic proportions. Religious groups such as the Mormons, Jews, Jehovah's Witnesses, Catholics, Christian Scientists, numerous "isms", and now even Buddhism call for "specialist" home missionaries. City rescue missions minister to numberless unwanted men and women, while Christian farms and conferences seek to rehabilitate the dope addict or alcoholic.

How has this home missions move-

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ment progressed? Each denominational home mission society would be a study in itself. The extensive work done by them throughout the United States must not be under-evaluated. During the last seventy-five years, however, a new force has been felt in home missions, as evangelicals from both denominational and unaffiliated churches have formed a mighty army of workers.

Approximately two hundred home missionary agencies of an independent nature are known to exist in the United States not including Jewish missions, rescue missions, and organized youth works. Fifty of these hold membership in the National Home Missions Fellowship. Individual membership is held by several hundred missionaries working in twenty-nine states.

Through this organization's publications, annual conferences, regional meetings and public relations, the cause of home missions has been greatly advanced, and the American Christian public has been given new insight and confidence with respect to the entire program of independent home missions.

Member organizations perform every conceivable kind of Christian service. Public school visitation, children's homes, Bible clubs, camps, Bible institutes, Christian academies, direct witnessing, church establishing, Bible conferences, radio, rehabilitation, child evangelism and a host of other ministries make up the twentieth century's home missionary program.

Men and women of high spiritual, mental and physical quality are needed. These qualities must have focus; the home missionary must know what he needs to accomplish and how to accomplish it. Talents are always highly individualized; some are at their best ministering to children, others teaching adult classes. In most instances, however, the home missionary envisions his service as contributing to an abiding work for the Lord by the ultimate formation of a strong local assembly of Bible believing Christians.

## Foreign Missions

David H. Johnson

THE WORLD looked a great deal different seventy-five years ago from what it is today. There were no automobiles in operation, no planes, no radios nor television sets. The gospel had been preached for eighteen centuries, and yet more than half of the world was still unevangelized. The number of evangelical missionaries in active foreign missionary service was

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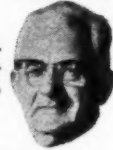
Bringing Christ to the Jews should be one of the most urgent tasks of all who realize that He is still their promised Messiah. It is only as you pray and give that we can make your love real and meaningful to the lost sheep of the House of Israel.

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comparatively small—less than 5 per cent of the number serving today.

There were, however, some outstanding dedicated servants of God on the mission field in the latter part of the eighteenth century and through the nineteenth century. These included William Cary, who went to India; Robert Morrison, to China; Adoniram Judson, to Burma; Robert Moffat, to the Hottentots of Africa; David Livingstone, to Africa; J. Hudson Taylor, to China; Mary Slessor to the cannibals of Calabar, Africa; Jonathan Goforth, to North China; Charles T. Studd, first to China and later to Africa; Fredrik Franson, with world-wide vision; and Malla Moe, to South Africa.

In the 1880's Great Britain and other parts of Europe, as well as parts of the United States, were blessed with a spirit of revival. D. L. Moody's evangelistic campaigns were reaping a harvest of souls. Newly converted young people needed opportunity to study God's Word in preparation for Christian service. Thus Mr. Moody was led of the Lord to bring into being the Bible institute which now bears his name.

Since those days God has permitted the world to undergo many drastic changes. We live in an age of tremendous technical and scientific achievement. Now as never before we should be able, in a brief period of time, to reach every tribe and nation with the message of redemption. Increased literacy in underdeveloped areas, the potential of the printed page, improvement of living conditions, tremendous opportunities made available through radio, and speedy means of communication and travel all enhance the possibilities of evangelizing the world in a very short time.

Considering the extreme difficulties of travel and the lack of other conveniences, the missionaries of the last century did a noble work for God. Today, with modern inventions, medical aid, speed and convenience in travel and more thorough academic and Bible training, with many new available means for spreading the Gospel by word of mouth and through the printed page, the Christian church stands in a very challenging position.

The Lord's return must be near. Signs of His coming multiply. Let us be much in prayer that Christian Bible schools and colleges and seminaries will continue strong training programs for missionary candidates. The hour is late and the need for more workers is great. Keeping our eyes on the goal, we must press toward the mark: "This gospel must first be published among all nations" (Mark 13:10).

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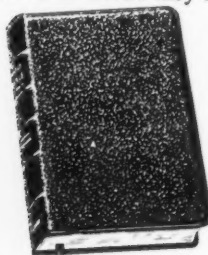
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Biblical Preaching

THE ESSENTIAL NATURE OF NEW TESTAMENT PREACHING,  
by Robert H. Mounce (Eerdmans, Grand Rapids, 168 pages, \$3.50)

THROUGHOUT this scholarly work Dr. Mounce uses the Greek term *kerygma* to signify the essential message of the gospel. He sees authority, urgency and joy as characterizing the preaching of the Bible, including the prophets, John the Baptist, Jesus and the apostles. He feels that the substance of the message cannot be divorced from the action of the preaching into which these qualities enter.

The main thrust of the book, however, is the matter of the preaching; the purpose of the writer is to track down the original content of the New Testament gospel. He finds it in the earliest preaching of the church in statements regarding the person, the resurrection, and the redemptive work of Christ. He believes there are traces of this primitive *kerygma* in the epistles of Paul, in what he regards as catechetical and liturgical passages, such as I Corinthians 15:3-5 and Philipians 2:5-11.

Dr. Mounce traces each item of the primitive message back to Christ Himself, showing that the gospel was not a later interpretation put by the

church upon their Master's life and death, but a message given by the Lord in essence, and understood by His disciples only after His death and resurrection and the coming of the Spirit. There was, of course, development of the message, but there is no contradiction nor conflict. Ultimately every development is a valid implication of the Christ event. These implications are traced in Peter, Paul, John and the writer of Hebrews.

One admires the precision with which the author handles his subject, and the gentlemanly fashion in which he presents his criticisms of those with whom he takes issue. In this he reminds one of some older writers, such as James Orr. When we come to the last chapter, there is traceable something of the neo-orthodox influence. Many will hesitate to apply sacramental terms to the act of preaching, as Dr. Mounce does. At the same time, it is refreshing to come across a view of preaching that lifts it from the degradation into which it is too often dragged in these careless days.—J. C. Macaulay

## One Church in the Bible?

FROM EDEN TO ETERNITY, by  
Howard A. Hanke (Eerdmans,  
Grand Rapids, 190 pages, \$3.50)

ON the cover of this book is the statement that "Dr. Hanke takes sharp issue with those who deny the redemptive unity of the Old and New Testaments, who divorce the Judaism of the Old Testament from the Christianity of the New, who maintain that there are two dispensations of religion. He is in fundamental disagreement with those who can see nothing but 'our Church.'"

The emphasis in the foregoing statements could be on the terms "sharp issue" and "fundamental disagreement." From the preface on, Dr. Hanke uses a style of writing that is belligerent, battling all the way to prove his convictions. He maintains that the Church is set forth in Genesis

4:26, and earlier, Abel's worship being Christian in spirit if not in name.

The volume abounds with statements that cry for definitions, or at least for clarification. "It is a short-sighted idea to suppose that Noah and his family . . . knew nothing about Christianity." "By the time of Abraham the Church was probably small, but nonetheless in existence." "In the [Israelitish] age . . . ritual was the only way in which Christianity could have been successfully taught. . . . It was not something different from Christianity, as some vainly suppose." "Worship by sacrifice was, and still is, Christian worship."

Christianity is defined as "true religion in any age and any country." The author makes an absolute distinction between Christianity and all other religions, and argues that if "John the Baptist, Isaiah, Daniel, Abraham,

Noah and Abel were not Christians, then they were idolaters, or deists, or the followers of some other false man-made religion or philosophy."

Distinguishing between false and true Judaism, he declares that "Judaism of Christ's day is actually the Christianity of today." Since there were many who worshiped God according to Judaism in all sincerity, the Church in the day of Christ numbered "several million people." While the apostle Paul might "well call him his son in the faith . . . Timothy was converted to the faith of Christ long before Paul saw him."

The proposition is based upon the belief that the Christ is timeless. This is readily acknowledged. Christ was the eternal Logos, but it is confusing to speak of Christ as "a Saviour who was in existence in Old Testament times," to emphasize that He was a "present Saviour," and later to write about the belief of the Jews in that "Christ who was still in prospect."

The author tries to squeeze eternity into time, and to interpret eternity by time. He deemphasizes the entrance of the eternal into time in the person of Jesus Christ. While there is much area of agreement in strict definitions, it appears that this over-emphasis tends to make the issue confusing to our finite, time-conscious minds.

This volume is the fruit of much thought, and the strong conviction of the author, but he fails to convince. Words fall upon words, arguments pile upon arguments, until the impression grows that this is indeed a polemic. But what has been proved? Many readers will agree with the facts, but disagree with the conclusions drawn from the strange mustering of these facts.—Irvine Robertson

## Effective Bible Study

**MULTIPURPOSE TOOLS FOR BIBLE STUDY**, by Frederick W. Danker (Concordia, St. Louis, 289 pages, \$3.75)

As an engineer is marked by the tools of his trade, so is the prospective teacher or pastor who is charged with the responsibility of molding lives. Professor Danker of Concordia Theological Seminary has given the reader the fruits of his own labors in church and classroom. He has set before all who peruse this volume a number of basic tools for the study of the Scriptures.

The book is technical yet not abstruse. By describing and then evaluating what he believes to be the best books for the student, the author has rendered the volume practical as well. Concordances, Hebrew and Greek testaments, grammars and lexicons,

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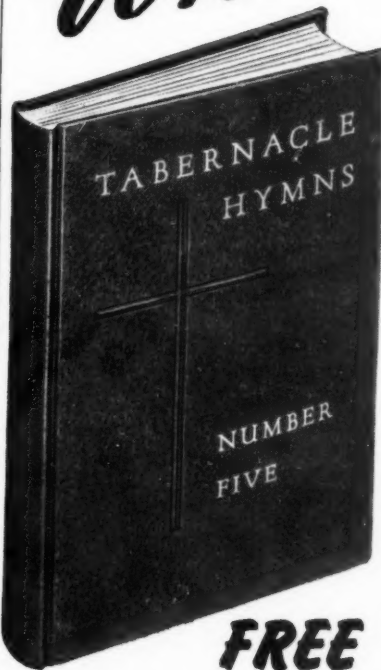
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dictionaries and various versions of the Bible are all treated. In the author's words, "There is no substitute for first-hand acquaintance with the inspired Word in its original text, in its original context." For this reason commentaries are treated only in a concluding, yet lucid chapter. While many of the books listed there are of a critical and occasionally liberal nature, there are many useful reference works for the average Bible student.

In addition to the aforementioned treatments, the writer has included three chapters closely related to them: one dealing briefly with the history and literature of the Jews and their inter-relation with New Testament studies; one on archaeology, surveying bibliography and important excavations; another on the Dead Sea Scrolls and textual criticism. These form an excellent accompaniment to the chapters on basic tools.

To all who are seriously interested in the study of the Scriptures and who are willing to expend the necessary effort to attain that worthy goal, this book is recommended. It is fairly priced and thereby more easily available.—Walter M. Dunnett

## Dynamic Christianity

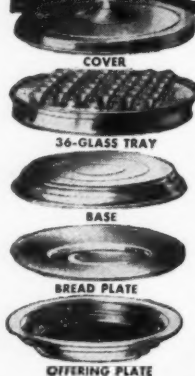
THE MID-AMERICA KESWICK WEEK CHICAGO—1959 (Fleming Revell, Westwood, N.J., 123 pages, \$2.95)

This paper-covered book contains the messages given by the speakers at Mid-America Keswick Week held in Moody Church, Chicago, in 1959. The book, according to Alan Redpath, in his preface, "presents the successive stages in teaching which are the theme of the convention each year." Included are such men as William Culbertson, Alan Redpath, Stephen Olford and other well-known preachers.

These sermons are at heart devotional. The theme is set by Olford in his address entitled, "Conforming to Christ": "The message of Keswick is not some extreme theology or some experience that has been elevated into dogma that we offer to people. Rather, Keswick stands for New Testament holiness, the exposition of the revelation of a Christ who can live in and through us."

It goes without saying that a book with such a high purpose and produced by such outstanding men of our time should leave its impact of spirituality upon all who read its pages. We recommend it to those who are seeking to be drawn closer to Christ in a spiritual experience.—Lawrence E. Pearson

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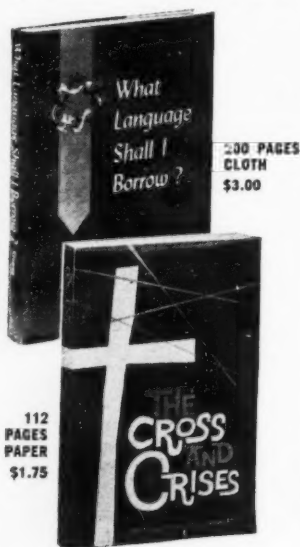
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Many other novel features should help to build and maintain the moral standards needed in young lives today. The safeguards so important to Christian character and the encouragement to Christian education are evident throughout. The fundamental

truths which are a must in every Christian home are unchanged.—L. E. Mathews

## Study of Cults

**THE THEOLOGY OF THE MAJOR SECTS**, by John H. Gerstner (Baker Book House, Grand Rapids, 206 pages, \$3.95)

Some knowledge of the false teaching abroad today is absolutely essential to the Christian who desires to be useful in the service of his Lord. This book from the pen of the professor of church history and government in the Pittsburgh Theological Seminary, will, therefore, prove most helpful.

The author devotes about one-half of the book to an introduction and a historical account of nine sects: Seventh-day Adventism, Jehovah's Witnesses, Mormonism, Liberalism, New Thought, Christian Science, Spiritualism, Theosophy and Faith Healing. One wishes he had included a more comprehensive study of Unity and the Oxford Group. The other half of the book is devoted to appendixes, bibliography and index.

The appendixes will be found very useful for they cover "Traditional Christian Doctrines," "Doctrines Sect-wise," "Sects Doctrine-wise," "Charts

of Doctrines of Sects," "Brief Definitions of the Sects" and "Glossary of Some Terms Used by the Sects." Pastors and students will find this book of much value.—Robert H. Belton

## For the Preacher

**SEVEN KEYS TO A MORE FRUITFUL MINISTRY**, by Arnold Prater (Zondervan, Grand Rapids, 120 pages, \$2.00)

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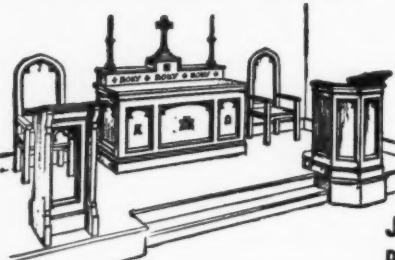
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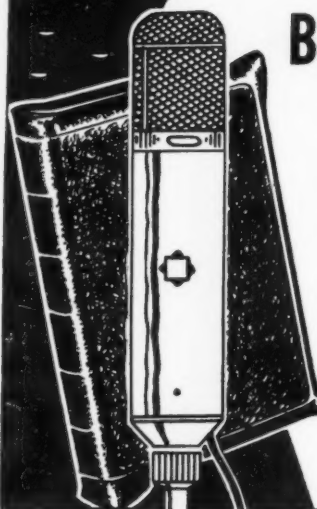
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## Book Briefs

**THE BIBLICAL DOCTRINE OF INITIATION**, by R. E. O. White (Eerdmans, Grand Rapids, 392 pages, \$6.00). Set for the task of examining the development of the ideas of entrance into the fellowship of God, this volume begins with a study of the rite of circumcision in the Old Testament and continues through the prophets on to the various aspects of baptism in the New Testament. While the book is well written and interestingly presented, the author apparently holds to the documentary theory of the origin of the Book of Genesis.

**THE HEART'S HIGHEST HURDLE**, by Dorothy C. Haskin (Zondervan, Grand Rapids, 168 pages, \$2.50). An interesting story for young people concerning a young Olympic champion who is challenged to lead a dedicated Christian life and carry on a faith ministry among juvenile delinquents. After his marriage he has many disappointments, including an unsympathetic wife who seems jealous of God's place in his life. Eventually all ends happily and God's work is carried forward.

**SUNLIGHT ON THE HOPI MESAS**, by Florence Crannell Means (Judson Press, Philadelphia, 171 pages, \$3.50). A delightful account, written with enthusiasm, humor and insight, of the home missionary experiences of Abigail E. Johnson who dedicated her life to work among the American Indians in the southwest. This book was written by one who knew her intimately.

**THE STORY OF THE SCOTTISH REFORMATION**, by A. M. Renwick (Eerdmans, Grand Rapids, 176 pages, \$1.25). The history of the Scottish reformation period is a vast subject, but the author has clearly and interestingly described the general trends of the movement. Human interest is added to the story with the portrayal of the victories and conflicts of John Knox.

**I TITHE JOYFULLY**, by Various Contributors (Moody Press, Chicago, 127 pages, paper, 39¢). This Moody Colportage book contains letters of testimony from those who practice tithing. Not intended to answer controversial questions, it is, rather, a gathering of statements from people in many walks of life concerning the blessings they have experienced from tithing.

# idea NOTEBOOK

A SERVICE DEPARTMENT FOR CHRISTIAN WORKERS

FRANCES MANNING • EDITOR

## How We Built Our CHILDREN'S CHURCH



By W. Glynn Evans

To one five-year-old boy in our church, each day arrives with a question: "Mom," he queries, "is this a school day or a children's church day?" So enthusiastic is he over the special church for him and his friends, that Sunday is marked off from the rest of the week by his favorite habit—attending children's church.

From many other children in our church—the South Seventh Street Baptist Church in Springfield, Illinois—we've received a similar response. "They just can't wait for Sunday to come around," one mother reported about her two sons.

Each Sunday forty to sixty children between four and eleven pack the tiny children's chapel for their worship service. There, on a level which they can understand, they learn to worship the Lord.

The service runs much like the adult service in the sanctuary, with the doxology, Scripture reading, morning prayer, announcements, offering, "sermons" and closing hymn. The order of service is printed on a special bulletin, and the children conduct parts of the service. They have duties such as ushering, leading the singing, praying and helping the speaker present a visual sermon.

♦ WHAT did we do to make children's

church so popular and, at the same time, a profitable worship experience? Our children's church did not just fall into place. Two of our women who had both training and experience sat down to organize the venture and came up with a set of "shoulds":

First, we felt, children's church should not be an extended Sunday school hour. It should be a worship service held at the same time as the adult service, and including all the elements of an adult worship service, though geared to a child's level.

Children should participate as much as possible. We wanted to make it *their* church service.

The different parts of the service should be short and pointed, rather than long and drawn out. Remembering the short attention span of children this age, we decided on two sermons instead of one. Both sermons, we felt, should have eye-catching as well as ear-catching interest.

Ages of the young worshippers should run from four to ten, but we set the limit loosely rather than make it a hard and fast rule.

With the format set and a staff ready—two co-directors, two high school girl assistants and a pianist—we opened the doors. The results have been beyond our expectations. Attendance has zoomed as high as sixty-

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eight and averages around forty.

The children's church calendar and program are patterned roughly after those of the adult church. We have special programs at Christmas, Easter and Children's day. The evangelistic emphasis also is present, and several who received the Lord Jesus Christ in the tiny chapel were later baptized in the main sanctuary.

Children's church has its own expansion program with a thermometer-type chart. We found that children respond better to visual goals so rather than "donate money," our children "buy chairs." The idea of buying a chair brings forth more response than giving a donation, and some twenty chairs have been bought this way.

We've also had keen interest in a missions program. Whenever possible we have visiting missionaries speak in the children's service. Recently, two missionaries on their way to the field spoke to the children. Now these missionaries are in the Philippines, and, to our children, they are more than just names, and the Philippine Islands are more than just spots on the map.

Pictures of these and other missionaries have a prominent place on the wall of the chapel. The first Sunday of the month is missionary Sunday and the children's offering is added to

FILE

### 9. WORSHIP

Children's Church, How to build a

that of the adults to take the good news of salvation around the world. "Mom, this is missionary Sunday," or "Dad, this is building fund day" are familiar cries in the households of many of our members.

When an evangelist, Bible teacher, Christian worker or some other guest appears in our adult service we try to arrange for them to visit children's church. This makes the children feel that they are part of the total church program.

♦ THE children's church, like the adult church, is self-supporting. Through the morning offering, children pay for their own supplies, such as books, flannelgraph material, leaflets, etc.

What practical results have we had from our program? All our planning and praying has not been in vain. We have more than a smooth-running, efficient organization for our youngsters. After a year-and-a-half of operation, we've been able to see and hear the results. Children's church has reached out into the weekdays and transformed the lives of many children.

At prayer time, our children had

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difficulty in knowing what to pray for and how to pray. Now they remember the missionaries they've heard, or the expansion program or a sick member of their own group. One youngster recently prayed for the request of a medical missionary that "the Lord would make the people's eyes better in Africa."

With the music and the sermons geared to their levels, the gospel enters their hearts and minds more easily and questions are more easily answered. When two young children recently received the Lord Jesus, their parents told us, "I know their decisions came earlier in life because of children's church."

The advantages of our children's church can be listed, but the list doesn't do justice to the real results. Beside providing a worship place for children who are too old for nursery and too young for adult worship, it has given us an excellent opportunity for evangelizing this age.

While we have developed a generation of worshipers who will not be easily lost to the church when they grow older, we have also developed the talents of our future lay men and women.

The adult service has also reaped some of the harvest. While worshipers here have enjoyed less distraction, their average attendance has increased some 30 per cent. Parents come more regularly and more willingly now that they can worship free from juvenile distraction.

Our children's church has found favor in the eyes of the children, the parents and also our church officers. As a testimony to the popularity—and also the blessing—of the service, one deacon, with a whimsical look in his eye, said to me recently, "I won't be hearing you preach today, Pastor. But don't worry, I'm visiting children's church."

END

February, 1961



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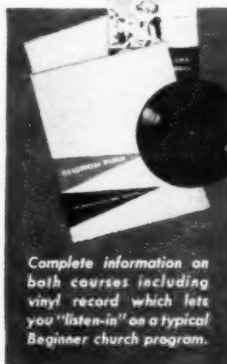
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## Meg's Valentine Day

By Lois Hoadley Dick

Meg loved Valentine's Day. It was a time for giving hearts away. She bought a package of valentines in the dime store for her friends. They were shiny with pink edges and frills and trims all over them.

One read:

*I am sure your love is true,  
And so I give my heart to you.  
On another she saw this verse:  
I'll be your valentine always,  
Will you take my heart today?*

She picked up a large valentine with lacy hearts, which said:

*I just love you heaps and heaps,  
I'll give my heart to you for keeps.*

Meg had to laugh. "Mother," she said when she reached home, "how can I give my heart away so many times when I have only one heart?"

Mother laughed too. "I think it means the love in our hearts," she said. "If there is a lot of love in our hearts, then there will be plenty to go around for everybody."

"Oh, I don't think I could love everybody," said Meg, tossing her nutmeg brown hair. "I don't think God expects us to love everybody. Some people just aren't very nice, like Jimmie Pipkins."

"I just can't agree with that," answered Mother with a smile. "God wouldn't give us a commandment im-

possible to keep, would He?"

Meg looked thoughtful at that. "I guess not," she said slowly. "And He has commanded us to love one another. But how do you love people you just . . . don't . . . like?"

"The same way we keep any of Christ's commands," answered Mother. "Ask for His help. Ask Him for some love for that person, if you don't have enough love in your heart."

"I don't know if that would work at school," Meg said doubtfully. "I sure don't have any love right now for Milly Watkins, or for Miss Greene, either."

"We don't have much of anything good in our hearts by ourselves." Mom finished packing Meg's lunch and put a stalk of celery on top. "Why don't you try it, Meg, dear? What better day to try to love the ones you don't like than Valentine's Day?"

Meg finished scribbling names on envelopes. "I'm almost finished. I suppose if I really meant it in my heart, I'd send those people valentines."

"That would be a good way to start."

Meg sighed loudly and addressed a pretty valentine to Miss Greene. Miss Greene had given her the lowest grade in spelling in the whole class, just because she didn't like her. That

Moody Monthly



was the only reason Meg could think of.

She addressed another card for Milly Watkins and one for Jimmie.

At school she sat next to Milly and kept her head turned carefully away. She just couldn't like her—yet.

The class all put their valentines in the box and began their geography lesson. Meg took time to close her eyes and pray, "Dear Lord, there's no love at all in my heart for Milly. But if you give me some of your love, or love her through me, I'll really do my best to help. Help me forgive her for the way she talked about me. In Jesus' name, Amen."

Half-way through the lesson Milly's large, flat geography book slid to the floor, scattering the maps and papers with such a loud "clump" that Milly was embarrassed. Meg stooped and picked everything up and laid the books and papers back on the desk. Milly's face turned red and she whispered, "Thank you, Meg."

Meg smiled quickly, then took her seat again. She felt warm and friendly toward Milly. She had meant it when she smiled. Why, it was like the story of the man with the withered hand! Jesus told him to do something impossible—to stretch forth his hand. But the minute the man believed Jesus and *tried* to do it, he was healed. Just as soon as Meg tried to like Milly, God helped her!

It would be much, much harder to like Jimmie Pipkins or Miss Greene. Especially when Miss Greene didn't like her.

At ten minutes before three o'clock Miss Greene closed her book and smiled. "It was a long wait, wasn't it?" She set the box with the red hearts pasted all over it on top of her desk. "I'll need four people to pass out the valentines," she said.

Meg raised her hand quickly, then thought, "She'll never choose me; she doesn't like me." She was right. Miss Greene looked right over her head and picked Carolyn, Sandra, Michael, and—Milly!

Meg sulked a while, then began opening her valentines as the white squares dropped on her desk, faster than she could manage them. She was on her tenth one when she turned it over and saw the name. Jimmie Pipkins! He had the nerve to send her a valentine after hiding her lunch the other day and breaking her piece of chalk and pulling her hair.

She peeked at him out of the corner of her eye and he was watching. He grinned crookedly and his face got red and he ducked his head away.

She stole a look again and a smile spread all over her face. Well, he

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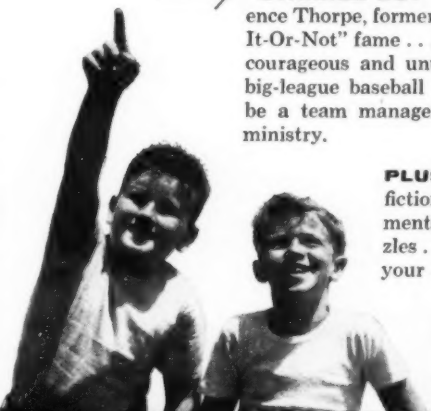
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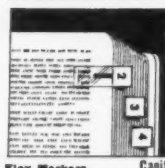
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wasn't so bad after all. She was glad she had sent him a valentine. Maybe he would come to Sunday school.

She carefully wound a rubber band around her valentines and thanked all her friends. Miss Greene gave them all lollipops at the door, cute ones she had decorated with faces and hats. Meg was on her way out when the teacher said, "Oh, Meg, I wanted to see you a minute."

"Oh, oh," Meg thought. She sat back down in her seat and felt a scary feeling in the lower part of her stomach.

"I don't think you were satisfied with your spelling grade, Meg," Miss Greene began, turning her blue pencil over and over.

"No, I didn't think I should have failed," Meg said honestly. "I didn't study for it very much, there was so much on television that night. But how could I have failed when last term I got a B?"

"So you think I did it on purpose, because I don't like you?"

Meg flushed red to the roots of her hair and her hands got sticky. "Oh, I didn't say that!"

"You've been thinking it. Oh, don't ask me how I know. Remember, I was your age once, and I sat right in this very room. Come up to the desk, I want to show you how I score the test papers."

She spread a stack of papers out fan-wise on the desk. "See, these are all corrected and in order, from lowest to highest score. The bottom ten papers get marked 'failure,' the top ten 'excellent.' The ones in between are 'good' and 'poor.' It would take too long to explain why it's done that way. It's one method of showing how each pupil stands compared to the rest of the class."

Meg nodded politely. Why was Miss Greene showing her all this?

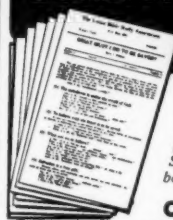
"Notice," said Miss Greene, "that when I put the final grade on the paper, I can't even see the pupil's name. I just mark the top of the paper that is showing."

Yes, she did! Meg watched, fascinated. Then Miss Greene just gave her the grade she deserved. It wasn't because she didn't like her.

"I failed in spelling, too," confided the teacher with a smile. "But I decided not to let it lick me, just as you're going to decide. Aren't you?"

"Sure," Meg smiled happily. She couldn't let Miss Greene down, could she? She was glad she had sent her a valentine. She said goodbye and started home. Mom was right. She would always have plenty of love in her heart to give, as long as God kept putting His love in. This was a Valentine's Day for her to remember.

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February, 1961

## REPORT

[Continued from page 9]

including a prayer booklet written by Dr. Merrill C. Tenney, may be secured by writing direct to NAE and stating quantity desired.

APRIL 10-14: 19th annual convention of the National Association of Evangelicals, in Grand Rapids, Mich.

### BRIEFS

Issued: by the Social Security Administration, a booklet, *Dear Mr. Clergyman*, giving members of the clergy full information concerning the new election they may make on their 1960 personal income tax returns regarding Social Security coverage.

Fined: a Stockholm Lutheran pastor, Al Hardelin, \$15 for refusing to marry a couple because one of them was a divorced person. The law says that a minister of the State Lutheran Church must not refuse to marry couples if one of them is a parishioner.

Adopted: by members of the Synod of the Reformed Church of the Canton of Zurich, a resolution stressing the "desirability and possibility" of establishing a telephone pastoral service for all Switzerland, patterned after "The Outstretched Hand" service begun in Geneva by Protestant church groups.

Elected: as Eastern Nigeria's new governor, Sir Francis A. Ibiam of Calabar, a Nigerian-born Christian leader known on both sides of the Atlantic.

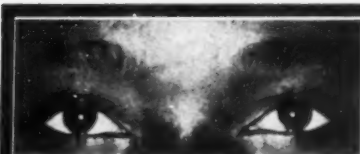
Published: behind the Iron Curtain, Dr. Oswald J. Smith's book, *The Endowment of Power*, the Evangelical and Baptist churches having secured permission to have it printed on the Communist presses in Warsaw, Poland.

Signed: a contract for acquiring the facilities of a radio transmitter in Montevideo, Uruguay, to be used for the propagation of the gospel beginning in May, 1961; the acquisition was implemented by Eugene Jordan of Radio Station HCJB in cooperation with Montevideo's evangelical leaders.

Conducted: by Dr. Paul Rees, vice president-at-large of World Vision, Inc., a series of five significant pastors' prayer conferences in Japan, with more than 1,200 pastors attending—the first national prayer rallies for the coming Tokyo Christian Crusade.

Supported: Sunday films and sports, by voters in Ontario municipal elections, despite opposition pleas of Protestant and Roman Catholic church leaders.

Murdered: missionaries Elton George Behrent, New Zealand, and Edmund



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**Revised:** the Scofield Bible Correspondence Course by Moody Bible Institute Correspondence School. This is the second major revision since it was written by Dr. C. I. Scofield more than 70 years ago.

**Released:** by Dr. Frank Price, director of the Missionary Research Library, statistics showing that the total Protestant missionaries sent out from all countries has risen to 42,250, an increase of 3,644 in the last two years, with 27,219 representing North American agencies.

**Granted:** to missionary radio station HLKX in Inchon, Korea, a permit to increase its power from 20,000 to 50,000 watts, allowing penetration to millions who live under Communist domination.

**Issued:** by the Brazilian government, a commemorative stamp to celebrate the centennial of Presbyterian missionary work in that country.

**Appointed:** the Rev. Raymond J. Davis as associate general director of the Sudan Interior Mission.

**Added:** to Moody Press and Moody Correspondence School, the well-known Bible study courses, tracts and books by Dr. Keith L. Brooks formerly published by the American Prophetic League.

**Terminated:** after nearly 18 years of evangelistic activity the organization Christ for America with headquarters in Philadelphia, Dr. Horace Dean, founder and director, effective Dec. 31, 1960. Dr. Dean is now assistant pastor and minister of visitation for Grace Chapel, Havertown, Pa., pastored by Dr. George W. Linhart.

### NAMES IN THE NEWS

• DR. T. RICHARD DUNHAM, 61, head of Dunham Publishing Co., died in December in Findley, Ohio. Dunham conducted a Sunday morning radio broadcast and had been active in Christian publishing for some 28 years.

• DR. W. W. HAMILTON, 91, former president of New Orleans Baptist Theological Seminary and twice president of the Southern Baptist Convention, died Nov. 19.

• ROBERT PARSONS, program director of WMBI, the Moody Institute radio station in Chicago, has been appointed assistant to the vice-president of development, Robert L. Constable. Succeeding Parsons at WMBI will be John Rader, manager of WCRF-FM, the Moody Bible Institute station in Cleveland, Ohio.

# LIFE THROUGH BELIEVING

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## EXAMINATION NUMBER 5

Be sure you have studied the material on pages 50 to 55 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 70 or better, may obtain a certificate (additional charge, 25 cents).

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In the right-hand column check the following statements "true" or "false."

1. Opposition to the Lord Jesus centered in Galilee. ....
2. The Lord Jesus told the religious leaders that, although they were wicked, God was their Father. ....
3. The enemies of Christ accused Him of blasphemy. ....
4. The Lord Jesus' visits to Jerusalem are prominent in the Gospel of John. ....
5. The people of Judea denied that the Messiah would come from Bethlehem. ....
6. The enemies of Christ molested Him at the Feast of Tabernacles. ....
7. Because the Jews were "Abraham's seed," they could rightly claim never to have been in bondage to any man. ....
8. When Jesus said, "Before Abraham was, I am," He was claiming to be God. ....

1. ☐ True ☐ False

2. ☐ True ☐ False

3. ☐ True ☐ False

4. ☐ True ☐ False

5. ☐ True ☐ False

6. ☐ True ☐ False

7. ☐ True ☐ False

8. ☐ True ☐ False

In the right-hand column check the letter of the correct or most nearly correct answer.

9. The visit of the Lord Jesus to Jerusalem, described in chapter seven, took place at the (a) Feast of the Passover, (b) Feast of Dedication, (c) Feast of Tabernacles, (d) Day of Atonement. ....
10. The events of this visit took place (a) about six months after the beginning of Christ's ministry, (b) about two years before His death, (c) about a year after the beginning of His ministry, (d) about six months before His death. ....
11. John frequently uses the term *the Jews* to refer to (a) the religious leaders of the nation, (b) people of the tribe of Judah, (c) all the inhabitants of Judea, (d) the Israelites generally. ....
12. When the Lord Jesus spoke of rivers of living water flowing from the one who believes, He referred to (a) eternal life, (b) the Holy Spirit, (c) the Word of God, (d) faith. ....
13. At the time of the Feast of Tabernacles (John 7), Christ's brothers (a) were His most ardent disciples, (b) accepted all of His claims, (c) were beginning to realize that He was the Messiah, (d) did not yet believe on Him. ....

9. ☐ a ☐ b ☐ c ☐ d

10. ☐ a ☐ b ☐ c ☐ d

11. ☐ a ☐ b ☐ c ☐ d

12. ☐ a ☐ b ☐ c ☐ d

13. ☐ a ☐ b ☐ c ☐ d

Complete the following:

14. The people failed to connect the Lord Jesus with Bethlehem because of His associations with ..... .
15. When the people said that no prophet came out of Galilee, they overlooked.....
16. The Lord Jesus told the people that knowledge of the truth would make them ..... .
17. The enemies of Christ called Him a demon-possessed ..... .
18. When the Lord Jesus said of a certain Old Testament character that he "rejoiced to see" Christ's "day," He was referring to ..... .
19. Christ told the unbelieving religious leaders that their father was.....
20. Write the first two "I AM" sayings. ....

14. ....

15. ....

16. ....

17. ....

18. ....

19. ....

20. ....

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February, 1961

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WITH

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I asked her if the church had a filmstrip projector and she replied, "Yes, but it isn't used much, and besides we haven't any teenage filmstrips."

I wrote down a title of a new filmstrip kit — made especially for teenagers and recommended that she preview them.

Well, she did, and started using them in her class — several weeks later.

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You might want to look up these filmstrips for your own class. The title, "Christian Teenager's Spiritual Life Kit" (Family Filmstrips). It covers four basic areas: Bible, Prayer, Witness, and Christian Responsibility. If you would like a brochure on teenage filmstrips, I would be most happy to send you one free.

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## The Lord of Life and Death

John 11:17-27, 38-44

**MEMORY SELECTION:** *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?*—John 11:25, 26.

### Keep in Mind

1. Three visits to the home in Bethany are recorded. On each occasion Mary is found at Jesus' feet. In Luke 10:38-42 she is sitting at Jesus' feet, learning of Him. In our lesson she falls at Jesus' feet, a submissive suppliant. In John 12:1-8, she is kneeling at Jesus' feet as a worshiper, anointing them with oil and wiping them with her hair.

2. Why did Jesus tarry two days in Transjordan after receiving word of the illness of Lazarus (v.6)? It was no lack of love, for verse 5 specifically affirms His love for the members of that household. Yet the delay was deliberate. It is evident from verse 17 that going to Bethany immediately upon receiving the word would not have got Jesus there before the death of Lazarus. The explanation must be in verse 4. The glory of God was better served by the raising of Lazarus on the fourth day after death, and there is no doubt that the blessing to all concerned was richer than if they had been exempt from that period of mourning. "He hath done all things well."

### Consider These Points

1. *The Saviour's Instruction* (vv. 20-27). Martha first repeated the well-rehearsed phrase, "If thou hadst been here, my brother had not died." Jesus then elicited from her all she knew and believed of hope beyond the grave. It all centered for her upon "the last day." Jesus then taught her the great lesson that the believer's hope must not be focused on a day, even the last day, but on a person, and that person Himself. "I am the resurrection and the life." Death is ruled out in His presence. Dying in faith is dying to live more fully, and living in faith is to be deathless. A wonderful appli-

cation of this will appear at the Rapture, when "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them . . . and so shall we ever be with the Lord" (I Thess. 4:16, 17).

2. *The Saviour's Emotion* (vv. 33-37). Mary came next, repeating the rehearsed statement. The reaction of Jesus to Mary was different. Instead of calm instruction, there was deep emotion. First there was indignation. The groaning here mentioned means literally snorting in anger. What angered Him? Was it the wailing of the professional mourners? Or was it not rather the sight of all the havoc which sin has wrought in our human race? Then there was agitation. He "was troubled," or rather "troubled himself." Jesus could not be complacent in the presence of human sorrow. He must do something about it. Finally there was compassion, expressed in a flood of tears. The Jews rightly attributed them to love, but wrongly attributed them to impotent love. They had seen Him heal sick people, but here was love helpless in the face of death! So they thought.

3. *The Saviour's Operation* (vv. 38-44). Our Lord issued three commands. The first and third were to the attendants, the second to the dead man. With several strong men around, there was no need for a miracle to get the stone moved from the entrance to the cave. Likewise there was no need for a miracle to have the grave-wrappings removed. But it took a miracle to bring the dead man alive from the tomb. So in the spiritual miracles of conversion, God uses human instrumentality in preparation and follow-up, but the miracle of salvation is always His alone. Notice that even the Saviour, as the Son of man, acknowledged the Father in the mighty work. How much more should we recognize that it is not of us.

### Apply These Truths

1. Our hope is not in future events, but in the living Lord of life.
2. There is a holy anger which is fully compatible with divine compassion.
3. How many gravestones have you removed from the prison houses of sinners?

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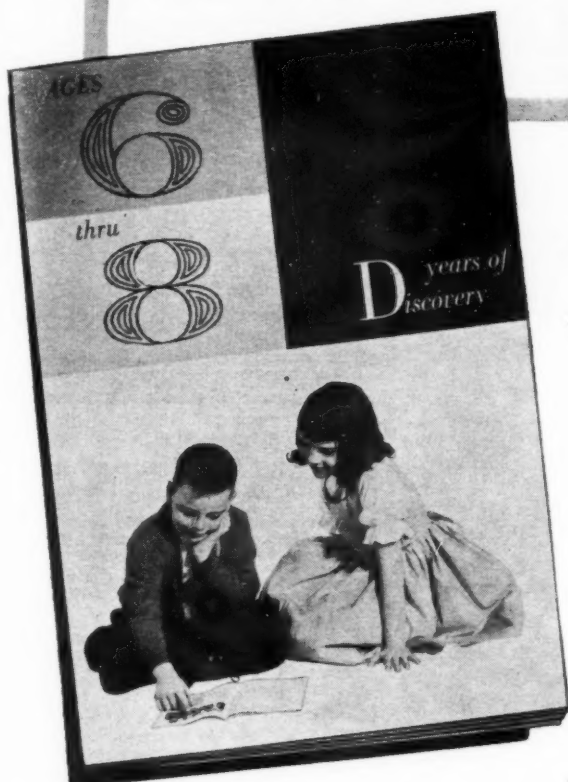
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February 26

### Jesus Faces the Cross

John 12:20-36a

**MEMORY SELECTION:** *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.—John 12:25.*

### Keep in Mind

The Greeks who figure in our lesson must be distinguished from the Grecians mentioned in Acts 6:1. In this latter case reference is being made to Hellenistic Jews as differentiated from the Palestinian Jews. There was strong rivalry, and sometimes animosity, between these. In our lesson, however, the Greeks are gentiles who had abandoned the pagan religion and worshiped the God of Israel, the living and true God. They were not yet actual Jews, not having received circumcision, but they participated in the Jewish feasts and worship insofar as they were permitted. Such were generally referred to as proselytes of the gate. Those who went all the way were proselytes of righteousness.

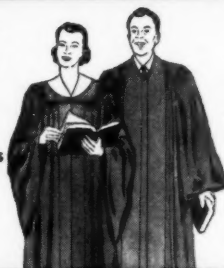
### Consider These Points

1. *Jesus faces a crisis* (vv. 20-23). The coming of the Greeks to Philip with their request to be introduced to Jesus deeply stirred our Lord. He had come not "but unto the lost sheep of the house of Israel" (Matt. 15:24). He was "a minister of the circumcision for the truth of God" (Rom. 15:8). At the same time He was the Saviour of the world, the Son of man. He knew that the time of break-through from the narrower confines of ministry to Israel to the wider embrace of all men would come, but only in the Father's time and the Father's way. The request of the Greeks was a harbinger of that day. Jesus realized that that baptism which would release Him from these straitened circumstances was at hand (Luke 12:50).

2. *Jesus enunciates a law* (vv. 24-26). These few Greeks were promise of a great gentile harvest. But sowing comes before reaping and death before the springing of life. Not without the deep baptism of the Cross, the bath of death, could He reach out to all the world and reap the harvest of redeemed men. So He likened Himself to the grain of wheat which must fall into the ground and die in order to bring forth fruit. He did more than that. He applied the same law to His followers. In the natural realm, life moves on to death. In the realm of the spirit, death is the way to life. So long as my first care is for myself, I am bringing my soul down to death. When

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I submit to union with Christ in His death, I begin to live, and others too will live because of me. There is no circumventing the law of the Cross.

3. *Jesus wins a conflict* (vv. 27, 28). It was no light or easy matter for our Lord to go to Calvary. Every time He faced it, a deep horror took hold of Him. This is seen most vividly in Gethsemane, but here, on the occasion of the coming of the Greeks, the same elements of struggle are seen. Here is the soul profoundly perturbed, here the cry for deliverance, followed immediately by the determined submission to whatever will glorify the Father. "This hour" was the very reason for His coming into the world, and no consideration of personal sacrifice must interfere with the fulfillment of the Father's purpose. The renewed submission brought the voice of commendation from heaven, as on other occasions.

4. *Jesus celebrates a triumph* (vv. 29-33). Having again embraced the Cross despite its horror, Jesus is now occupied with its triumph. For the powers of darkness it spells irrevocable judgment, but it establishes an instrument of salvation for all the world. By the Cross the break-through would come, till men of every tribe and tongue and race would be echoing the words of these few Greeks—"we would see Jesus." And He would receive them, for "him that cometh to me I will in no wise cast out" (John 6:37).

#### Apply These Truths

1. Thomas Gray wrote, "The paths of glory lead but to the grave," but Jesus reverses the order. The Cross is the only path to immortal glory.

2. Why display wit and talent when men want and need to see Jesus?

March 5

#### A New Commandment

John 13:1-5, 12-17, 34, 35

**MEMORY SELECTION:** *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*—John 13:34.

#### Keep in Mind

1. There are two time notices here. Verse 1 begins, "Now before the feast." Some see this as referring only to the statement, "he loved them," while others believe that the time notice covers the entire incident, which would make the supper preliminary to the Passover and not the Passover itself. The other, in verse 2, is better read, "supper being in progress."

2. The context of this beautiful in-

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cident is the remarkable consciousness of Jesus. His awareness of divine origin, relation and destiny was overwhelmingly vivid. He sensed anew the glory which He had with the Father before the world was, and which would soon be His again (see 17:5). Over against that, He was keenly aware of the ugly scheme which was already hatched in the bosom of Judas, and all that would come of it. But with all that, He had leisure of mind and heart to contemplate His love for His own, and to recognize the perfect dimensions of that love.

### Consider These Points

1. *Demonstration* (vv. 4, 5). It is as we remember the context that this action of our Lord becomes truly significant. His thoughts are in eternity. He is contemplating His divine and cosmic relation. His love for His disciples takes on the dimensions of His own eternal and infinite Being. We have heard of people who were so heavenly minded that they were no

### LIMITED VISIBILITY?

Heaven often seems distant and unknown, but if He who made the road thither is our guide, we need not fear to lose the way. We do not want to see far ahead—only far enough to discern Him and trace His footsteps. . . . They who follow Christ, even through darkness, will surely reach the Father.

—Henry Van Dyke

earthly good. But where was heavenly mindedness so intense as in our Lord at this moment? Yet He had a heart and hands for the menial task of washing His disciples' feet. It was no slipshod job either, as if the lowly task offended His higher contemplations. He deliberately undressed for the occasion, and girded Himself with a towel like a slave. "O love divine that stooped!"

2. *Interpretation* (vv. 12-17). "Know ye what I have done to you?" It was time to tell the meaning of that remarkable self-abasement. Some good people believe that our Lord was here establishing an ordinance comparable to the Lord's Supper which He instituted shortly after. With all honor for those who so believe, I am unable to accept this interpretation of the incident. It was an example rather than an ordinance. When Bishop Handley C. G. Moule knelt down to take off

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aged General Booth's heavy boots and replace them with comfortable slippers, he was acting in keeping with the example of his Master and Lord. If the circumstances call for actual feet-washing, as in the incident of our lesson, we shall wash feet. But sometimes following our Lord's example may mean washing floors or dishes, or doing some other lowly task for the well-being of a fellow-Christian.

3. *Application* (vv. 34, 35). We remember that it was His love to the uttermost which induced our Lord to stoop to the task of washing the disciples' feet. Now He turns the example into a command—"that ye love one another." If we love as He loved, we shall act as He acted. That is the hallmark of discipleship. This is what Archbishop Ussher called the eleventh commandment, and the apostle Paul calls it "the fulfilling of the law" (Rom. 13:10).

#### Apply These Truths

1. Love's dimensions are measured by its power to stoop.

2. The value of knowledge is determined by action (v. 17).

3. Learn the eleventh commandment, and you will have no difficulty with the tenth.

March 12

### The Promise of the Spirit

John 14:1, 15-27

**MEMORY SELECTION:** *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*—John 14:23.

#### Keep in Mind

Chapters 14-16 of John's Gospel have been significantly termed The Holy of Holies. Along with the closing verses of chapter 13, they preserve for us the last discourse of the Saviour to the apostolic band before His sufferings. Here, more intimately than anywhere else, His heart is unveiled. Judas the traitor has gone out to accomplish his nefarious deed, and with great tenderness and freedom, yet with divine firmness and dignity, our Lord prepares this little group for the coming tragedy which was to turn to triumph and provide them with a gospel for the whole world. The entire discourse is usually referred to as the Upper Room Discourse, but it is evident from 14:31 that only part of it was spoken in the upper room. The remainder doubtless was spoken as

they walked to Gethsemane. Do not miss the dialogue character. The occasional interruptions by some of the disciples, especially in the earlier part, are significant of their thinking. This aspect I have tried to bring out in my *Devotional Commentary on St. John's Gospel*.

#### Consider These Points

1. *The Mark of Love* (vv. 15, 21, 23). It is evident that the atmosphere of the upper room was heavy with grief. All that Jesus said about His going away distressed this little group of devoted men. True, He kept telling them not to let their hearts be troubled, but how could men who loved Him, and to whom He had become their very life, be anything but troubled? Here, then, the Lord began to insist that the test of love is not grief and lamentation over His departure, but obedience. Three times over in the few verses which constitute our lesson this mark of love is emphasized. Now obedience is not the mark of love in every relationship. For instance, a husband does not express his love for his wife by obedience, even as Christ does not express His love for the church by obeying the church. But a wife's love is expressed by obedience, according



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to the Biblical order, and the church's love for Christ her Head, which means every Christian's love for Christ His Lord, must be expressed by obedience. In this relationship there is no love without obedience.

2. *The Reward of Love.* We have always thought that God's love was prior to our love (I John 4:19), yet here the divine love seems to be contingent upon our love (vv. 21, 23). There must surely be various aspects of the divine love. There is His compassionate love for the sinner, such as is declared in John 3:16 and Romans 5:8, and His complacent love for His own children, which responds to our love. We shall not forget that our love to Him is the work of the Holy Spirit (Rom. 5:5), and it meets with a return of love which carries untold blessing.

(a) We have the promise of the divine presence. Our Lord speaks of the coming and the abiding of "another Comforter," one who would be to His disciples what He Himself had been. This one is the Holy Spirit, who has aptly been called "Christ's other self." But Christ's own presence is likewise promised (vv. 18-20). We are not bereft of Him. Still further, this divine presence is the presence of the Father (v. 23). The Father, the Son, and the Holy Spirit dwell with him in whom is love. The indivisibility of the Holy Trinity should teach us this, but here it is categorically stated for us.

(b) We have the promise of divine illumination. The other Comforter is the Spirit of truth, coming with a threefold mission of illumination—to bring to remembrance (v.26), to teach all things (v.26 and 16:13), and to show things to come (16:13). Many have seen in this an outline of the New Testament, and certainly the Holy Spirit teaches us all these from the Word. Our Lord tells us also that the fruit of love is knowledge of the mysterious divine relationships (v.20), because He will manifest Himself to us.

### Apply These Truths

1. Love is the key to the treasure-house of God.

2. The measure of our love is not the volume of our singing, but the extent of our obedience.

### WERE YOU CONFUSED? . . .

So were we when we looked at the answers to the "Where are the Verses?" quiz on page 67 in the January issue. Actually the correct answers are there, but a mixup in directions with the printer scrambled the order.

The answers should read: 1. John 3:4; 2. II Chronicles 14:11; 3. Jeremiah 2:13; 4. Revelation 20:13; 5. Romans 8:3; 6. Acts 13:37.

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Phillips (completed 1957) and the publication of the Berkley Bible (1959). To this important decade also belong certain of the private translations of the New Testament, including the Lockman Foundation's extremely popular Amplified New Testament (1958) and Kenneth S. Wuest's three-volume Expanded Translation of the Greek New Testament (1959).

According to present indications, the decade ahead will be marked by increasing emphasis to extend the use of the RSV. Whereas but one publisher (Nelson) has been licensed to produce the RSV, no fewer than six will be licensed by 1962. Our information indicates that while these six publishers—Nelson, Oxford, Harpers, Collins, World and Holman—will continue to publish Authorized or King James Versions, greatest emphasis will be on the RSV.

Meanwhile, release of the New Testament portion of The New English Bible is planned for next month under the joint imprint of Cambridge University Press and Oxford University Press. The entire Bible will be released about five years later.

What is The New English Bible? It is not a revision of previous English versions, but a new translation from the original languages. Although the text will not be released until the date of publication, the publishers describe it as a rendition into "the English used today" without denominational or doctrinal leaning. Thirteen years of work has so far gone into its preparation.

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## ON TARGET

## IN AFRICA

Work on this version has been done under direction of a joint committee with representatives from the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches of Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society and the National Bible Society of Scotland. The work of examining textual problems and making the translation has been carried out by outstanding British scholars.

Work on the New American Standard Bible has been underway since September, 1959. A target date for completion of the New Testament por-

tion has been tentatively set for February, 1962.

Preparation of this version is being carried on under the direction of the Lockman Foundation, producers of the Amplified New Testament. In the words of the foundation's editorial board, the purpose is to "enhance to the modern reader the great work of the American Standard Version by presenting it in clear and contemporary language while adhering more closely to the original texts and utilizing the latest documentary discoveries."

Skilled linguists have been engaged to scrutinize the translation, to offer counsel and to suggest changes for improvement. An editorial board has been assigned to check all word changes and ascertain whether each has been made on satisfactory authority, checking marginal notes from the ASV now incorporated in the text in brackets and weighing other decisions in connection with the version.

And what about the King James Version? In the long run this will probably depend on Bible readers. Publishers anticipate that several if not most publishers will continue to publish this version as long as it is in demand. A case in point is the decision of Oxford University Press not only to bring out the new revised Scofield Reference Bible (to be released in 1963) but also the Scofield Reference Bible in its present form. This popular reference Bible, of course, employs the King James text.

What versions will Christians be using by 1970? Only time will tell. But in the final analysis, you, the Bible reader, hold the answer. And it is an answer that the scores of scholars and publishers working in this field would like to know. **END**

\*MOODY MONTHLY has not endorsed and does not use the Revised Standard Version.

## Answers to Last Month's Exam Life Through Believing Unit 4

1. Sabbath; 2. Deity; 3. King; 4. Capernaum; 5. Moses; 6. True; 7. True; 8. True; 9. True; 10. True; 11. b; 12. c; 13. d; 14. c; 15. a; 16. b; 17. The healing of the helpless man; 18. I am the Bread of life; 19. John the Baptizer, God, the Father, The works of Christ or The Scriptures; 20. v. 18; v. 22; v. 26; v. 21.

Note any questions you answered incorrectly, and find the correct answer in the lesson before going on to Unit 5.

February, 1961

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Moody Monthly

## YOUTH SUPPLEMENT

# court witness



By Richard Flaep

GARY Robinson and Steve Wallace have been buddies as long as I can remember. I ought to know. I'm Steve. Gary and I went to the same schools, spent all our spare time together, even got into trouble together. In the summers we came up through the city baseball leagues, Gary at shortstop and me trying to hold down first base. We were always together. That is, until Gary changed.

Something happened to him last summer when I was out of town working at my uncle's farm. He seemed different when I returned, but I didn't know just why.

A few days after school started I met him charging out of a crowded classroom at the end of the noon hour.

"Hey, Gary, what's been going on in there?" I asked.

"Bible Club, Steve, why don't you come next week?"

I was startled. "Bible Club! What are you going to that for?"

Then Gary came up with a big line about how he had had some sort of religious experience — being "born

again," he had called it — and some other things I couldn't understand.

I had been asked to that club before by kids I hardly knew. The crowd Gary and I ran with had always laughed at the group. So I started telling Gary, hoping he'd get out of it. He wouldn't. He went with it, feeding me all sorts of baloney on what he believed. I was kind of interested, but it irritated me at the same time.

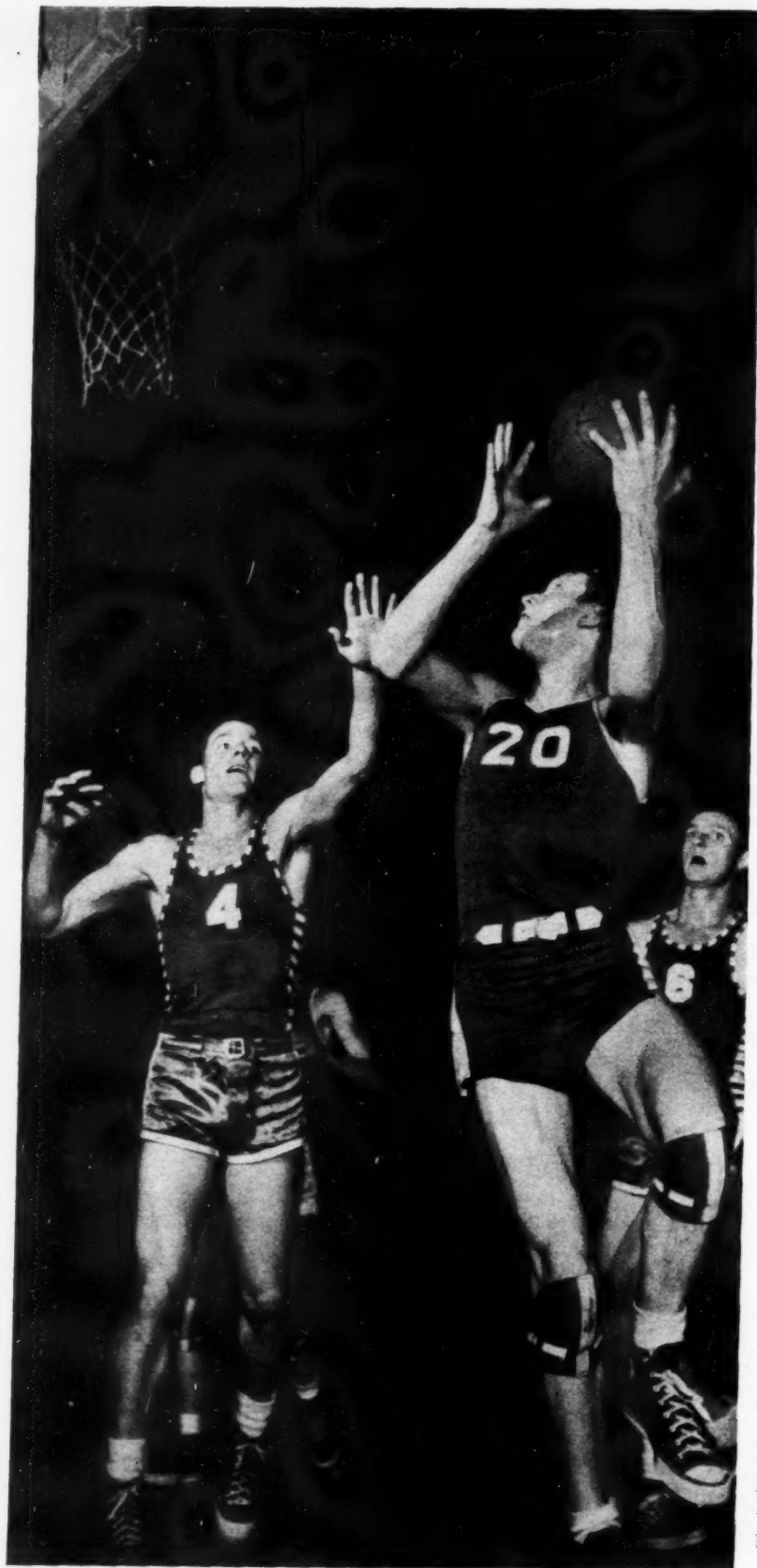
After basketball season began it became even harder to ignore him, since he was starting guard and I was starting center.

Like, for example, the day I went in early for practice. I was concentrating on my hook shot and didn't notice Gary coming up behind me.

Suddenly I heard a familiar voice shout, "Heads up, Steve!" I turned and threw my hands up just in time to catch the basketball whizzing toward my head. Gary stood laughing at me.

"Very funny," I said. "Why'd you do that?"

February, 1961



"Just trying to knock some sense into your head, Mr. Wallace," he grinned.

"What about?" I asked suspiciously.

"Oh, just that you ought to come to our next meeting," Gary said innocently.

"Aw, come off it, will you?" I said. I knew what meeting he meant. This religion bit was becoming a little more than I could take. I scowled and threw him the ball. "Here," I said, "Shoot foul shots and quit talking about that weird club of yours."

It seemed like he never got mad the way he used to. I stood under the basket, tossing the ball back to Gary while he shot free throws. I was wondering if this religion bit was hurting his playing any. Gary was one of the best and scrappiest guards in the league. He interrupted my thoughts as he tossed the ball back at me.

"I sank twelve in a row," he said. "Match that, big boy!"

"That ought to be a cinch," I said. I toed the foul line and then paused, "Tell you what," I said casually, "If I beat you, we'll double to the dance after the game and you have to furnish the wheels. Okay?"

I knew Gary had quit dancing, so I almost choked when he said, "Okay, you can ask Sis and I'll take Barb." Then he added, "But not to the dance. Our club's having a victory party after the game, if we win. Let's go to that instead."

"That would be great!" I said, sarcastically. "Not me. I'm going out and celebrate!"

Gary bit his lip. "All right, so that's tame for you, but this time we're having something even you might like."

"Like what?" I asked.

"Like Bud Jensen is going to speak," He said. "Know who he is?"

I guess I knew! I'd been lucky enough to see the game when he set a season scoring record at State last year.

"You mean he goes for this religion stuff, too?" I asked.

"That's right," Gary grinned. "He was saved his sophomore year at State."

✦ It seemed strange to me that a college student, and a star athlete at that, would want something besides a good time at school. After practice I made it a point to walk home with Gary to get the scoop on Jensen.

"Why would a guy like Jensen go for a belief like your Bible Club has?" I asked in a tone of ridicule. Seems to me it would cramp his style at State, with all the chances he'd have to go partying."

"I think you're hitting it from the

Moody Monthly



wrong angle, Steve. It's not a matter of what he's giving up, but what's taking the place of a lot of things. He's—"

"Hold it!" I interrupted him because I knew what was coming. "I don't want another sermon. So you've both got a religious streak. You can have it!"

I felt a little uncomfortable for exploding and started talking about the coming game to cover up. By the time I turned down my street it seemed like the matter was closed for good.

But it wasn't. As I stretched out on my bed waiting for supper, a lot of things Gary had said other times kept floating through my head. He'd talked about "God's love" and "eternal life through Jesus Christ."

Deciding to forget the whole thing, I started thinking basketball in preparation for the game the next day. Benson High was going to be tough!

Tough was an understatement. Benson came out like they owned the place and gave us the toughest battle we'd had all year. We matched them, basket for basket, with neither team gaining more than a three point lead. My hook was really working, which made me glad for the extra practice.

Gary's man, Miller, hadn't been able to do much except pass. Gary wasn't giving him a chance. I could see Miller getting madder all the time.

With a minute left in the game, the score was tied at 64 with Benson controlling the ball. Gary was all over Miller, trying to rattle him. As he tried to dribble around Gary, Miller rammed an elbow intentionally into Gary's stomach, knocking the wind out of him. Gary hit the floor hard as the whistle blew and the ref ran up, his voice loud in the sudden hush of the crowd. "Foul on you, number 22, blocking!" Gary's mouth dropped open and he bounced to his feet as our fans booed the ref. I expected him to blow his stack like he used to, but he didn't. He just raised his hand and trotted to his position without even looking at the ref.

Miller sank the first free throw, putting Benson ahead by one point. Things really looked bad for us when they grabbed the rebound on the bonus shot and began stalling out the remaining 45 seconds. We pressed them as hard as we could without fouling, but the seconds were ticking off, and we couldn't force them into making a mistake.

Then I realized that Gary wasn't pressing Miller, who was controlling the ball most of the time. Gary was hanging back and Miller was getting cockier as time ran out.

I yelled frantically, "Gary, y'gotta

get him!" But I knew it was useless—I couldn't even hear myself above the crowd. I was mad. I thought his lousy religion must be making him chicken and we were going to lose the game because of it!

Suddenly, as Miller changed direction, Gary darted forward and slapped the ball away. They jostled for a second and then Gary dribbled into the clear, racing the clock down the floor. He flipped the ball in safely ahead of Miller's frantic leap. The buzzer sounded as Miller tried to throw the ball in play again.

✦ AFTER everything had calmed down in the dressing room I found Gary sitting in front of his locker, his face in his hands: Feeling a little guilty for thinking him a chicken, I walked over and slapped him on the back. "Looks like the hero's really beat," I said.

## 'TWEEN TEENS

### THE IDEAL LIFE

Hi!

Let me tell you about a youth meeting which took place not too long ago. "What," asked the speaker, "makes us so energetic, so full of youthful spirit and so courageous at all times?" The answer, he replied, "has nothing to do with the quantity we eat, or the wages we are paid."

Then he challenged his hearers to find a more ideal spiritual life through austerity and sacrifice and self-denial. "The ideal life," he said, "consists in the have-nots having less still."

As a result of his speech, a newspaper reported that the students gladly abandoned their vacation plans. "As energetic as tigers," the report went on, "they ran to and fro, pushing carts with loads of more than 1,000 pounds, their sweat pouring to the ground in rivulets."

By now you probably suspect something fishy—and you're right. This youth meeting took place in Red China, and the speaker was a senior Communist Party secretary.

But the message sounds vaguely familiar—ideal spiritual life . . . sacrifice . . . self-denial. Isn't this what the Bible talks about and what your parents, pastor and youth leader constantly proclaim? Yes, it is. But there is one big difference.

While the Communists challenge their young people to self-denial, they offer nothing in its place which will satisfy the individual. When they speak of sacrifice, they set forth no personal substitute.

Gary looked up and grinned. "Not too much now," he said. "I was just thanking the Lord for helping me keep my temper out there tonight."

This was a new one on me. I didn't know what to say so I stammered, "Oh, you going to your party now?" "Yep." Gary stood up and peeled off his jersey. "Gotta hurry and meet Bud Jensen outside. You going to the dance?"

"Naw," I said slowly. "Think I'll go get a Coke or something and go home. I'm pretty tired."

Just as I was hoping he would, Gary said quickly, "We're having refreshments. If you hustle, I'll introduce you to Bud outside." He didn't sound too hopeful.

"Well—okay," I said. "Might just as well do an old buddy a favor," and leaned over to untie my shoe so I wouldn't have to see the pleased look on his face. END

But this is not what Christianity teaches. When the Christian young person denies self, he has something much better to take its place—Jesus Christ. Paul wrote, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me . . ." Notice the contrast here. "Not I, but Christ."

John the Baptist had the same idea. When he said, "I must decrease," he prefaced his remark with, "He must increase."

Did the Lord say, "If any man will come after me, let him deny himself and take up his cross"? Yes! But he went on to say, "and follow me."

An interesting comparison of beliefs? Right! But more than that, this should show up in our lives. Rather than think of Christianity as a way of life (and sometimes a rather negative way), our friends should see that our faith is in a person—Jesus Christ—who satisfies. When we are faced with temptation or sacrifice or loss, rather than feel as though the bottom has dropped out and left a great big hole in our lives, we should know the joy of Jesus Christ coming in and filling the gap.

Jesus Christ demands just as much in the way of self-denial as Khrushchev or Mao Tse-tung, but the secret is that he has not only set the example and now gives us the strength to deny self, but he offers us something positive to replace self—a life of perfect peace in Him. R.W.

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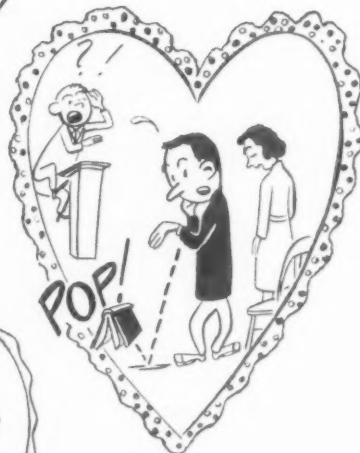
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Whom we can do without—  
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Here's to the perky little miss  
Who gets us feeling weaker—  
The gal who chews her gum so loud  
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There's one y. p. who never fails  
To get into our hair;  
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When we're all engaged in prayer.



Now lest you think we're critical  
We'll send our final gem  
To all you faithful guys and gals  
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Moody Monthly

# this is MY PROBLEM



Our guest counselor this month is Hazel Goddard, former editor of YOUTH SUPPLEMENT and at one time staff member of Young Life. She is now a counselor at a midwestern medical clinic, and her husband is on the Wheaton College faculty. They have two teenagers, Dave and Joan.

**Q.** I am a new Christian and have been told that I should give up my unsaved friends and spend time with Christian young people. I would like to do this, but I do not feel at home around Christians. My past is full of bad things and I guess I just don't feel good enough to associate with them. What should I do?

**A.** You have been given some good advice about spending time with Christians, and if you are to develop and mature spiritually, it is important that you face this problem squarely.

Since your past seems to play an important part here, you need to put that where it belongs first. God's Word tells us, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). So, in the sight of God you are just as worthy as any other Christian.

I realize it is possible to accept this truth intellectually and still not be able to use it emotionally in your life. There are some very practical helps you can use to counteract this feeling of inferiority. Give yourself a chance! Use every opportunity to spend time with Christians. Join a Sunday School class or a youth group. Go to their parties and enter into their activities. It might be hard at first, but stick with it for a while. You will find that much of the feeling of not being one of them will leave. Be friendly to them. Do not sit back expecting them to extend themselves to you. Remember, this feeling of strangeness is on your part, not on theirs, and it probably doesn't even occur to them that you are any different from the rest.

Just an added word of warning: Do not assume that you must not be friendly at all with non-Christians. This is a mistake. Spend some time with them so long as you do not forsake your own convictions, but do not

use them as an escape from your problem.

**Q.** I come from a Christian family and for the past few years (I am seventeen now) there has been an awful lot of confusion in our home. My mother and dad argue a lot and we all seem to be drawn into it. As I remember back when I was younger we were very happy and I rarely heard an argument. Is there anything I can do about it?

**A.** You have a tough problem on your hands. You are not in a position to take the initiative in this situation, but that does not mean that you cannot do something about it. Since this friction has only come about in recent years, it would seem that something could be wrong with your mother and dad which you do not understand. Maybe one of them is going through a physical problem. Perhaps there are financial burdens or worries regarding business. Even though Christian parents should be able to put problems where they belong, they are human too, so give them the benefit of the doubt and try to be understanding.

Usually when confusion such as this hits a family, it affects all the members, so face yourself and be sure that you are not contributing to the problem. It is good that you are concerned enough to want to do something.

Those are a few of the very practical things you can do, but the most important part you can play in straightening out the problem is to pray for your mother and dad. Remember, God is not the author of confusion, and Satan will do his best to bring friction and confusion to a Christian home. While there may be one or many reasons for what is happening in your home, the basic problem is a spiritual one, and that is the place to start to bring about a change.

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For high school seniors and their parents and advisers, MOODY MONTHLY presents this handy summary of facts about Christian schools. Part I, schools in the East and Southeast appeared in January, and Part III, West and Canada, will appear next month.

# 1961 GUIDE TO CHRISTIAN SCHOOLS

## PART 2, MIDWEST

SCHOOL and DENOMINATION	Instruction	Special Courses	Enrlmnt.	Faculty, Full, Part-time	Cost			Activities
					Tuition	Fees	Rm., Board	
Cedarville College (G.A.R.B.) Cedarville, Ohio	4-yr. Lib. Arts	Bible; Business Administration	350	20 5	\$175 sem.	\$25	\$60 mo.	Literary societies; athletics; FMF
Covenant College and Theological Seminary (Bible Pres.) Creve Coeur, St. Louis 41, Mo.	4-yr. Lib. Arts A.B., B.S.	Nursing	120	14 7	150 sem.	20	50-62 mo.	Gospel teams; Music; athletics; publications; FMF
Detroit Bible College (Ind.) 17379 Meyers Road, Detroit, Mich.	4-yr. Bible Coll.	Bible; Theol.; Chr. Ed.	217	10 15	120 sem.	9	295 sem.	Music; gospel teams
Fort Wayne Bible College (Missionary Church Assn.) 800 W. Rudisill Blvd., Fort Wayne	4-year Bible Coll.	Miss. Nurs.; Ed.; Bible and Theol.; Pastoral Training	380	25 3	224 sem.	36	245 sem.	Music; athletics; Chr. service; SMF
Grace Bible Institute (Ind.) 1515 S. 10th St., Omaha, Neb.	4-yr. Bible Coll.	Nurs.; Music; Pastoral Work	304	17 3	120 sem.	10.50	50 mo.	
Grace College (Brethren) Winona Lake, Ind.	4-yr. Lib. Arts A.B., B.S., B. Mus.	Ed.; Nurs.	319	18 12	275 sem.		300 sem.	Gospel teams; speech; choir
Grand Rapids Baptist Theological Seminary and Bible Institute (Bapt.) Grand Rapids, Mich.	4-yr. Bible Coll. 3-yr. Bible Inst.		182	11 7	120 sem.	10	250 sem.	Gospel teams; choir; Miss. Fellowship
Greenville College (Free Meth.) Greenville, Ill.	4-yr. Lib. Arts		625	44 (total)	17 sem.	20	315-570 sem.	Debate; athletics; gospel teams
Kansas City Bible College (Ind.) P.O. Box 8426, Kansas City, Mo.	4-yr. Bible Coll.		116	10 5	120 sem.	25	252 sem.	
Marion College (Wes. Meth.) Marion, Ind.	4-yr. Lib. Arts		460	24 1	144 yrl.	17	180 yrl.	Gospel teams; Music; athletics
Midwest Bible College (Ind.) 3964 Washington Blvd. St. Louis, Mo.	4, 5-yr. Bible Coll.	Chr. workers; Jewish Miss.	155	8 8	12 per s.h.	13.75	270 sem.	Gospel teams; FMF; Chr. service
Moody Bible Institute (Ind.) 829 N. La Salle St., Chicago, Ill.	3-yr. Bible Inst.	Miss. Tech. (radio, aviation); Jewish Miss.	1,000	58 15	none	vary	300-325 sem.	
North Park College (Evan. Covenant) Foster at Kedzie, Chicago, Ill.	4-yr. Lib. Arts A.B., B.S., B.M.E.	Elem. Ed.; Religious Ed.; Music	859	44 35	350 sem.		350 sem.	Gospel teams; choir; publications; concert; athletics
Pillsbury Bible College Owatonna, Minn. (Cons. Bapt.)	4-yr. Bible Coll.	Pastorology; Greek; Miss.; Sacred Music; Evang.; Chr. Ed.	240	17 (total)	104 sem.	17.50	48 mo.	Gospel teams; Literary societies; athletics; music
Taylor University (Ind.) Upland, Ind.	4-yr. Lib. Arts	Miss.; Pro- fessional	320	43 7	295 sem.	44	318.50 sem.	
Trinity College (Evan. Free) 1726 W. Bertraw Ave., Chicago, Ill.	4-yr. Lib. Arts	Miss.; Chr. Ed.; Bible Ed.	266	25 7	225 sem.	29	280 sem.	
Wheaton College (Ind.) Wheaton, Ill.	4-yr. Lib. Arts A.B., B.S., B. Mus.; B.M.E.	Nurs.; Graduate School	1,750	139 16	25 per s.h.	20	350 sem.	Chr. service; FMF; music; forensics; writing; athletics



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## A set of rules? A ritual? No! Christianity is a reality.

**F**RANKLY, going to church is a bore," he told me. He was a sharp, keen high school junior, simply giving vent to a view held in common by many of his crowd. "There are so many other things to do on Sunday morning—like sleeping. Besides, when I do go I don't understand what they're talking about. I wish my folks would just let me forget the whole business!"

His eighth-grade brother summed it up more simply, "I just don't get nuthin' out of church!"

Sound like a familiar tale of woe? Let's be fair and look at the other side. While you may be quite eager to pass up the services of your church for an extra hour in bed, there are millions of teenagers across the world who can't worship freely at all. Perhaps if we lived behind the Iron Curtain, or in Red China, or Spain, or certain parts of South America and saw our churches closed, our preachers imprisoned and our Bibles burned, we'd put a higher value on religious freedom. The fastest way to lose a freedom—including freedom of worship—is to take it for granted or not use it at all.

True as this may be, it doesn't budge many kids. They still look at church-going as a waste of time or, at best, a polite going along with a family tradition which is far removed from the pattern of their daily lives.

♦ **FORGIVE** my enthusiasm, but I found as a highschooler that church can be inspiring, helpful, decidedly interesting and even enjoyable—if you know the secret that makes it that way.

Here's what I'm getting at. Suppose I handed you a copy of the annual of a high school you never heard of and suggested you read it. Chances are you'd quickly scan it, glance at an interesting feature or two and quickly cast it aside. You know why? Simple! You don't know the kids.

On the other hand, you can hardly wait to see the next issue of your own high school annual to read it eagerly page by page, looking for familiar faces (your own first), events you remember and events of which you were a happy part.

The difference then is knowing the people it's all about. The same thing is true of the Bible and of church. You'll get something from them when you know the person they're about—Jesus Christ.

Sunday morning the congregation sings "He walks with me, and He talks with me, and He tells me I am His own"—a little stale if He has never

walked and talked with *you*. You drop in on Youth for Christ and the gang is echoing "Christ for me"—and it *isn't* Christ for you. Sunday night the crowd eagerly proclaims "He lives within my heart"—and He *doesn't* live in yours. No wonder you don't get anything out of the services!

♦ To many kids Jesus Christ is just another figure in history . . . a great man . . . a noble teacher . . . a fine philosopher . . . an over-eager religious zealot who came to a sad end on a Roman cross. Let's face it—it's a little hard to get worked up over Him if that's all He is.

I DON'T  
GET  
NUTHIN'  
out of  
CHURCH

By Gordon R. McLean

But take a second look. In the Bible He made some claims far beyond those ideas. He said, "He that has seen me has seen the Father" (God) (John 14:9). "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me" (John 14:6).

The claims of Jesus Christ are big claims. He says that He is God, and the *only* way to the truth of God. What can He produce to back up those statements? There's nothing worse than a man going around bragging about what he is or what he can do and then not being able to produce the goods. (For example, what's more fun than after hearing a guy brag what his car will do in a quarter, to see somebody come along and wipe him off the map?)

What supports Christ's claim to being the divine Son of God, and part of a Godhead consisting of the Father, Son and Holy Spirit?

♦ **FIRST**, He hit history with such an impact He split it in two! Even an atheist is forced to date his letters so many years after the coming of Christ.

Second, many details of His birth, life and death were foretold hundreds of years before His arrival. If God was sending His Son into the world, the least He could do would be to announce He was coming—and this He did! All through the Old Testament full details are given on the coming of the Saviour of the world—material written many hundreds of years before Christ came!

Then, in the New Testament, you can read how Christ came, lived, ministered and died, all as exactly foretold! Now try this on Mohammed—who foretold his coming? Buddha—who predicted where he would be born? Confucius—who described centuries before the manner of his death? Christ didn't just arrive on the scene and announce, "Listen to Me." He was expected! This fact singles Him out from every other religious leader the world has ever produced!

Third, He came into the world to die. Every other religious leader came, lived, taught, and died and that was the end of him. Death interrupted their careers, but not so with Christ. If He had been a mere man, His death would have been a tragedy; being God, it became a victory. If He had been merely human, the cross would have been a bitter scaffold; as God, it became a world-wide attraction!

♦ **FINALLY**, His life—marked as it was by wise teaching, healing the sick and raising the dead—does not fit the pattern of just a good man. Good men don't lie! Christ claimed to be God in the flesh, and if He wasn't exactly what He claimed to be, then He certainly wasn't a good man, but a knave,



## THE DIFFERENCE

BETSEY KLINE

Sure, it takes a lot of courage  
To put things in God's hands . . .  
To give ourselves completely,  
Our lives, our hopes, our plans;  
To follow where He leads us  
And make His will our own . . .  
But all it takes is foolishness  
To go the way alone!

a deceiver and the greatest liar that ever lived!

But just why did Christ come into this world and die such an agonizing death by crucifixion? If he were the Son of God, couldn't He have avoided anything so terrible?

True, but He chose to come, and He chose to die to pay a debt.

You see, God created man to have fellowship with Himself. God gave man a free choice as to how he was going to live. But, to put it mildly, man goofed—a trend that has not noticeably changed since the days of Adam and Eve. God, being a God of justice, demanded a death penalty for man's sin. Yet, being a God of love, He provided that payment in the death of His own Son. But Christ did not stop there. On the third day following His death He rose from the dead and later ascended into heaven.

He lives somewhere else, too. He lives in the heart of every fellow and girl who, by faith, opens the door of his or her life and invites Christ to come in. It is this experience—called the "new birth" in John 3—that makes a person a child of God and a citizen of heaven.

♦ This is a pretty far cry from what most kids tend to think of Christianity . . . long faced . . . a lot of do's and don'ts. Christianity isn't a code of rules, nor turning your back on life to be a religious hermit, nor going to a bunch of dead meetings. Rather, it's a thrilling relationship with the Son of God who gives life meaning, power, sense and direction.

It can be yours, too, if you'll pause long enough to invite Christ to come into your life. Being a Christian isn't a ritual . . . it's a reality. Find Jesus Christ, and you'll be glad to go to His house of worship, and you'll get more from it than you could ever imagine! END

February, 1961

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# what does the BIBLE say?

ANTHONY C. CAPON



## Christian, Live TRIUMPHANTLY

THAT girl must be a Christian," said one of the passengers in the car. "See how miserable she looks!"

It was a joke, of course, as the car passed a well-known Bible school. But there was enough truth in it for it to leave a rather bitter taste.

Why do some Christian kids look down-trodden, defeated, joyless? What answer do you give to that question, I wonder?

Why do so many of us seem unable to cope with the varied circumstances of life? When we find ourselves in a boring job, when we face financial difficulties, when we have to cope with physical and mental weariness, when our studies seem too difficult for us, when we don't know the way to take—why do we so easily collapse spiritually instead of triumphing as the Bible says we should?

Make no mistake about it: Christianity stands or falls at this point. If the Christian cannot triumph at all times, he might as well not triumph at all! If Christ is only sufficient for our easy days, He is not sufficient, period!

Let us consider together what the Bible says about this. We will need to take two months on the subject, for it is vitally important to the life and witness of each one of us. This month we will see that triumph is God's will for us in circumstances of all kinds; next month we will try to see in the Scriptures some of the ways in which this can be realized in our experience.

Many of us are not impressed by mere theory in matters of this kind; we want to see how the triumph works out in practice. That is why we are going to take from our Bibles actual stories of one servant of God who lived triumphantly. The circumstances are very varied. See if you can find your own among them.

There is triumph over personal inadequacy. Some of us are troubled by physical inadequacies: a weak body, unattractive appearance, poor voice and so on. We feel our handicaps are too great for us to cope with.

Do you realize that all his life the apostle Paul struggled against overwhelming physical defects? Look at

II Corinthians 10:10 and see what his opponents said about his body. His was evidently no powerful masculine physique! What did they say about his abilities as a speaker? What word did they use?

This was not just the spite of Paul's enemies. They were quite prepared to admit, on the other hand, that he was a most powerful letter writer (beginning of the verse). No, they were quite right in what they said about his body and his speech. Notice, though, at the beginning of verse 7, what Paul accuses them of looking at.

In what physical condition had Paul preached the gospel in Galatia? For the answer see Galatians 4:13. You will see a hint of the nature of his affliction in verse 15. What did the Galatians wish they were able to do? So what was Paul's trouble? It was evidently a most serious condition for them to have wished for such a radical remedy.

Can you imagine what it must have been like for Paul to carry afflictions like this with him in all his travels, meetings, imprisonments? Imagine him trying to write painfully letter by letter this very epistle. Look at chapter 6:11. It should be translated more accurately: "See with what large letters I have written..." Paul wrote with the large lettering characteristic of the nearly blind.

In II Corinthians 12:7 Paul speaks of a "thorn in the flesh" which Satan used to torment him. This may have been his blindness, though many commentators believe that it was a further affliction, perhaps malaria or some other recurring sickness which was liable at any time to strike him down on his journeys.

What did Paul do about it? See verse 8. How many times? What did he ask? I see in this verse an echo of the threefold prayer of agony uttered by Christ in Gethsemane. Paul cried to God for physical deliverance, and it was a prayer of agony.

What answer was he given? Verse 9. At first it seems a cruel answer. God refused to act. But it led Paul to the astounding triumph of verse 10—a

triumph he would never have known otherwise. Put in your own words Paul's great discovery.

Write down the last nine words of verse 10. They are the secret of Paul's triumph over physical inadequacy. Have you in your own personal experience begun to understand their meaning?

Paul's enemies looked on the outward appearance—and mocked. Paul felt the surge of spiritual victory within—and triumphed!

For a further list of Paul's infirmities (is yours among them?) turn back to 11:23-28. Then see his glorious triumph in verse 30. What does he glory in?—do you?

There is triumph over unfavorable circumstances. The satanic blows that were rained upon Paul did not all arise from his own infirmities. There was also the constant mental attack of circumstances.

Think, for example, of the sheer pressure of the life he had to lead. You had some idea of this from the verses in II Corinthians 11 which we have just looked at. What was with him constantly, for example (v. 28)? Concern for all the converts, the young churches, was a burden which never left him.

Then there were, besides the thousands of miles of traveling under conditions inconceivable today, the disappointments. His beloved Galatian converts, for whom he had suffered so, had been led astray into heresy. Feel the mental intensity and strain that run through the whole Galatian epistle. How does Paul express his feelings in chapter 4:19? What imagery does he use? Feel the anguish that breathes in chapter 3:1—the disappointment at their spiritual wanderings mingled with a fear that they will never find the way back to Christ.

Second Timothy gives a graphic description of his imprisonment in Rome, on trial for his life. In chapter 4:16 he refers to the first hearing of his case; how many of his fellow-Christians were present to support him? What does he pray? There is no hint of self-pity here—only concern for those who had failed the test.

Paul, in prison, deprived of his coat (v. 13) with winter coming on (v. 21), forsaken by his friends, surrounded by his enemies, likely on any day to be carried off to his execution, can yet rejoice triumphantly. What is his confidence in verse 18? What does he give to the Lord?

Christian young people! Until you know Christ as the all-sufficient One, you do not really know Him. Until you have an unfading radiance, you do not know the "life more abundant" which He came to bring. . . . END

February, 1961

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## the last word

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The world offers many escapes. The nightspots of the country are filled with those who seek an escape from the realities of life. Much of today's degraded literature presents an escape. Television, misused, can be a channel of escape.

The critics sometimes charge that those who turn to religion seek an escape—that they do not have the courage to face life.

This could be true of those who turn simply to religion, but not of those who come to the person of Christ Himself.

It is not easy to face honestly the One whose words penetrate to the innermost thoughts and intents of the heart. It is much easier just to lose oneself in the business of life. In the mainstream of activity a man certainly faces the realities of life, but it is here also that he may escape.

Those who trust Christ have found the courage to face themselves as they really are, and to be unashamed of the Lord amidst a world that denies Him. Committed Christians often stand alone in their courage to face the world about them, while others bury their heads in the proverbial sand.

Perhaps you are trying to escape the message of the Cross. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"But as many as received him, to them gave he power to become the sons of God" (John 1:12). If you have never taken this step, may you find in these moments the courage to do so.

"How can we escape, if we neglect so great salvation" (Heb. 2:3).

The Editors

-----CLIP-----

To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.

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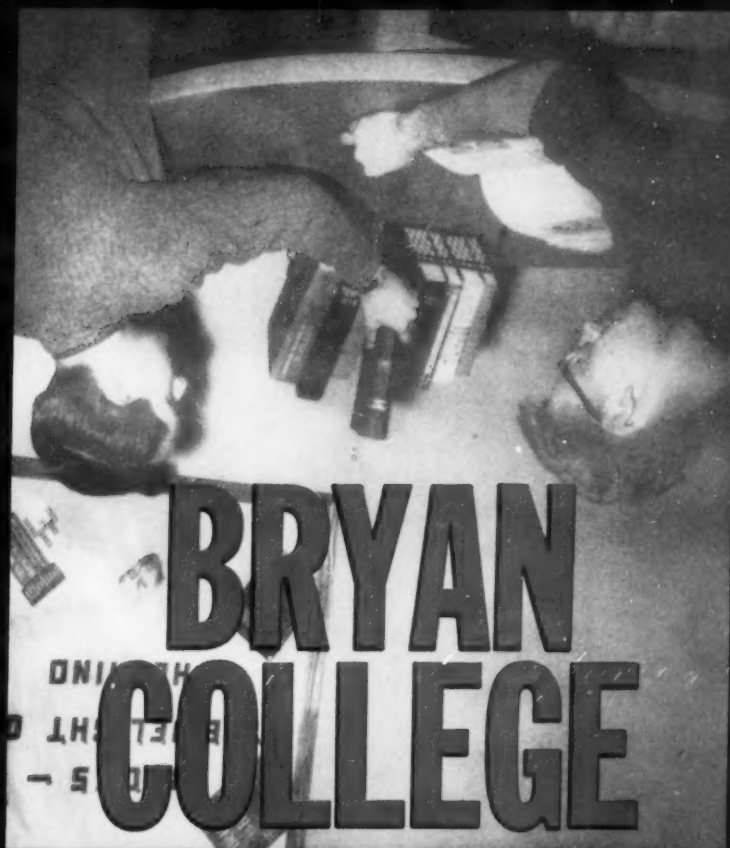
# SHOPPER'S GUIDE

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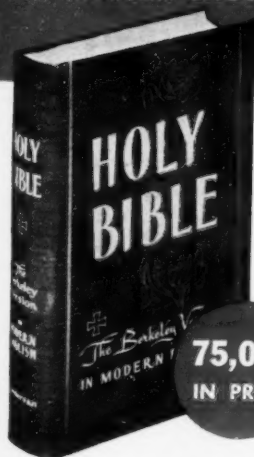


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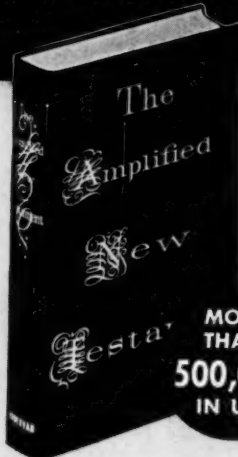
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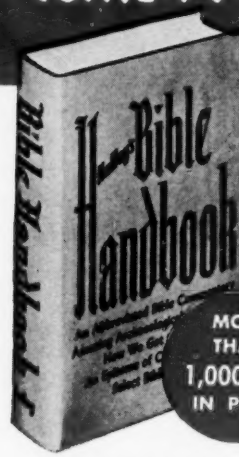
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